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THE PROBLEM OF RACE.

BY MARGARET MCLOUGHRY, NEW WILMINGTON, PA.

FROM the very start it must be understood that this article is not being written to offer any solution of the race problem. The wisest heads and the most astute statesmen in Christendom have failed to find a satisfactory solution. In the United States this problem is not the control of many races but how to manage in order that many peoples of entirely different racial features are to live on the same soil. The purpose of this study therefore is to interest our Christian women so that each may find her part in the case and help in the solution so far as her little power goes.

"Go ye, and make disciples of all the nation," is our Saviour's last command, and it has been literally obeyed by only a few of his followers. He also said, "Ye shall be witnesses," a promise which ought to be, and can be, fulfilled in the experience of every one of His followers, as it requires no equipment but a consecrated spirit. To the Caucasian race, to which we belong, the true religion has been revealed and to it has been entrusted the evangelization of the others. The question now is not, "Have we done our duty?" but "Am *I* doing *my* part now?" If *I* have not gone out into distant lands to carry the Gospel to the heathen world I have no excuse for not giving the Word of Life to the heathen at my door.

Ever since we became a nation the Negro problem has been one of grave responsibility; and although the best statesmen, educators, orators and editors have given it their most earnest thought and expression, it still remains to be solved by time and a wise Providence.

Some one has said that "the Negro problem involves much more than the color line. It presents anew the old questions of evangelization and education, labor and capital, poverty and crime that are clamoring for answer all over the world. When these problems have received a just and righteous solution not much of the Negro problem will be left to solve." It is a problem which involves both races and will require for its solution love and sacrifice, truth and justice, from both sides. This then is something in which every Christian woman can have a part.

THE ORIGIN OF THE PROBLEM.

The Negro problem originated with the kidnapping and transporting of the Af-

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ricans from their native haunts to the then wild, unexplored continent of America. This traffic was not begun by the American people but was a regular business long before we had even colonial standing on this side of the Atlantic. Early in the sixteenth century when the nations of Western Europe were each vying with the others in the commercial world, France, Spain, Denmark, Portugal and England were gaining wealth and fame by buying and selling their fellowmen. When England had grown so powerful as to make herself mistress of commerce on land and sea she usurped the slave trade too, and supplied her colonies with slave labor.

We read, and hear related, with horror the terrible stories of the sufferings of this oppressed race when in the bonds of servitude; but can any imagination depict the anguish which those must have suffered who were the first to be enslaved? Living in untamed freedom as they did, knowing no law, finding their food ready to be consumed, clothing themselves only with leaves and rushes, protecting their homes from storm and sunshine by a rude roof, content with mere subsistence, and unaccustomed to toil, they were poorly prepared for the cruel life to which they were to be subjected. Their homes were raided, their villages burned, the strongest of the men and the most promising-looking of the women were beaten and fettered, marched many weary miles to the sea, packed like cattle in the holds of the slave-ships, insufficiently fed, tossed about on the long tedious journey, and landed at last on foreign soil, only to be sold into slavery. In the cotton and rice fields, no pain nor exhaustion relieved their tired muscles unused to steady labor; but the overseer's lash urged them on from task to task.

However, there were compensations for their toil and alleviations of their misery. Slavery was a better training than savagery and a new race was being developed. In "Uncle Tom's Cabin," Harriet Beecher Stowe depicted some of the saddest conditions of slavery, but seldom in literature do we find a more pleasing home-scene described than in the cabin of Uncle Tom while yet in the employ of Mr. Shelby on the Kentucky plantation. In "The Upward Path" the author, who was herself rocked in the arms of a Southern "mammy," describes the home life of the slave in much the same way. Comfortable cabins were occupied by separate families, plenty of wholesome food was provided, the slaves were taught the difference between right and wrong; and, if the master was a Christian, they were given religious instruction, taken to church, and permitted to hold their own religious and social gatherings. In this way they learned the civilization of the higher life and rose from wild captives to American citizens. Dr. Phillips in "The Call of the Home Land," says "He became civilized by two processes. First, he was forced to clothe himself, to obey the law, to work, to adjust himself to a state of society of which he had been utterly ignorant. This was civilization by compulsion. Then he imitated the institutions and customs, good and bad, of his master. Here was civilization by imitation."

HIS DISTINCTIVE FEATURES.

The Negroes have many characteristics besides those evident to every eye, which distinguish them as a race. Physically, they are well built, strong, and capable of severe and prolonged labor. They can endure intense heat in the open air, but not in factory or furnace. They are pa-

tient, submissive, good-natured to a high degree, inclined to smile and see the funny side of life, but superstitious and cowardly with regard to the unseen. They have not been out of the savage state long enough to have developed a fine sense of honor and are easily tempted to appropriate the property of others and shield themselves from blame.

However, they are naturally religious, and when properly taught, are capable of a high development of spirituality. Their religion in Africa was the fear of evil spirits, and all their misfortunes, their sickness, accidents, storms and other natural phenomena were attributed to the ill-will of these spirits.

Intellectually the Negroes can scarcely be judged, as long generations of culture are necessary for the full development of the mind. They have ready wit, a rare sense of humor, a native eloquence, an intuitive knowledge of human nature. They are exceedingly fond of music and most of them are gifted with musical voices. In slavery days they were fond of singing at their work and in little groups at the end of the day's work. Proctor says "The Negro was ever singing; he sang of his troubles and hopes, his bondage and freedom. Mingled with these were echoes of his struggles with sin, his striving after godliness, his fleeing from Satan, his search for God." His songs have been called "songs of the night," so expressive they are of the thoughts that come in the stillness and darkness of life. With these songs Black Patti and the Jubilee Singers have entranced the hearts of song-lovers throughout the civilized world.

THE EFFECT OF THE CIVIL WAR.

Some one has written that the race problem should be viewed under a twofold aspect: 1. The development of a

TYPICAL BLACK BELT HOME.

backward race; 2. The adjustment of two races of widely divergent ethnic types. We cannot expect any uncivilized race to spring in a day into a state of refinement and intellectual power. A race is like a plant, a living organism, and must have centuries for its growth. If, here and there, an individual has been found like Frederick Douglass, who can startle the world with his eloquence and his judgment, this is only an evidence of what Providence can accomplish to show of what the race is capable. Therefore time is still necessary for the "development of the backward race" and "the adjustment of two races of widely divergent ethnic types."

His residence with the white man has developed in the Negro both good and bad qualities; but the Civil War is, by far, the greatest factor that has entered into his career. Before the war he was a docile, peaceable slave, and so loyal to his master that during this period when many a man had opportunity to betray his trust and join the army of the North, they were true to their masters and resisted the temptation to destroy property and take life. Thos. Nelson Page says, "When the white men of the South were absent in the field they could entrust their homes, their wives, their children, all they possessed, to the care and guardianship of their slaves with absolute confidence in their fidelity. And this trust was never violated." The Negro is and always has been affectionate and loyal. Perhaps his fidelity was due to his habit of enjoying the present rather than looking out for the future; and many of the slaves had so little idea of what freedom meant that they cared little whether the Proclamation of Emancipation were ever issued or not.

However, it *was* issued and then the Negro started out on the third period of his career. He had spent two and a half centuries ofter his capture and enslavement in the bonds of servitude—he did what he was told to do and had no voice nor will of his own. Now he was set free. He was given the right to vote, to hold office, to govern even his former master. The tables were turned and he found himself in a position which he was qualified neither by nature nor education to fill. The four years of the Civil War are generally conceded to be the four saddest years in our nation's history; but how much less so are the eight years of reconstruction? Our honored President, Abraham Lincoln, had considered one hundred years, or at least thirty years, of gradual emancipation and education necessary before the ballot should be placed in the hand of the freedman. He had also favored the restoring of the seceding states to their former standing in the Union. But alas! there was no Abraham Lincoln with his broad charity for all mankind to manage the reconstruction of the broken South; and that which appears to have been the worst possible method, if method it may be called, for elevating the freedman and appeasing his former master, was put into operation. This was no less a calamity to the white man than to the black. As a result a great change followed in the Negro.

Expecting to be maintained by the government he became lazy even to the extent, in many cases, of depending on his more practical wife or mother for support. Let loose from restraint, he gave free rein to unbridled passion, and crime became common. Exchanging places with his master without the ability and the training necessary to bear the responsibilities and carry the honors of high position he became arrogant and self-satisfied. These changes for the

worse could not fail to retard his progress and render much more difficult the efforts to educate him. Statistics show that during the first twenty-five years after the slave was freed crime increased more rapidly than education and also that there is less crime among those who remained on their masters' plantations than among those who changed their environments—unless they were educated.

THE FUTURE OF THE NEGRO.

And now what of the future! We cannot predict, save as the past gives us our basis. Of the many methods offered, *segregation* seems impossible because of the Negroes being so widely scattered that nothing but strong police force could ever get them together. *Deportation* is impossible, partly for the same reason, and partly because a sufficient number of vessels to convey ten million people could not readily be gotten together. *Extinction* is not probable for many centuries, although at the present time the white population of the Southern states is increasing more rapidly than the black. The *domination* of the country by the Negro is no less probable, because with all its progress the black race has produced few leaders. This quality of leadership is one of the rarest among them. *Amalgamation*—such as has taken place among the different Caucasian races in America—is not desirable, and intermarriage, which would be necessary to this, is not encouraged by either race.

History shows that when a weak race is brought into touch with a higher civilization of a stronger race, if it cannot assimilate it destroys itself; if it can assimilate, it is absorbed by the stronger. Whatever may be the result in this case it must be left to our Heavenly Father's plan, and all that we have to do is to make this weaker race a desirable neighbor so long as he is with us. In order to do this we must educate him in body, mind, and soul. Some one says the cause of all our trouble is lack of sympathy and understanding between man and man. Sympathy and tolerance, justice and fairness, on the part of the whites are needed to set the black man on his feet, encourage him to make the best of himself and his talents, and to use his best gifts and do his best work for his Master.

Does education pay? This question was put by Booker T. Washington, who has done more for his people and through them for his country than any other man of the age, to three hundred intelligent white men who were so situated as to know how to answer. All but one of these men answered in the affirmative. By education in this case is not meant mere book learning, nor did Mr. Washington have in mind a smattering of education—the little learning which is a dangerous thing—but education of the hand, the head, the heart. In a large penitentiary of the South where hundreds of men were confined, the warden has said that there was not a single colored man there who had had the slightest manual training.

Education, then, of hand, head and heart seems to be the best method to take with this race at present—of the hand that he may have his muscles trained to obey his mind and perform efficient service; of head that his mind may be able to direct, that he may choose the best there is in life for him, that he may wisely guide and lead his own people; of the heart that he may incline toward righteousness, overcome his inherited tendencies to immorality, and consecrate

A SABBATH SCHOOL.

A scene in the early days of the Mission. The old log church in which the Mission began its work. See the promise of the future.

his talents and render his service to God.

Evangelization as well as education is not only possible but probable for the Negro. He has a religious temperament, an emotional nature, desirous of expressing love and affection; he has a vivid imagination which renders him more capable of accepting by faith than is the more practical white man. When he was yet a child in development his religious life expressed itself in singing and shouting rather than in sobriety and honesty; but in his educated state his changed life is shown by the same sobriety, meekness, quiet conscientious living as characterize the more reserved white man. Their early superstitions, including belief in the prevalence of spirits which rule the universe is still evident in their implicit faith in God and His ability to answer prayers. They are a praying people, believing that God is interested in the most insignificant things in their lives. Mary Helm says that not only did the Negro possess an orthodox theology but it possessed him, permeating his whole life and moulding his religious experience.

It is not necessary to tell of the work that has been done by our own and other churches to evangelize the freedmen. Ever since they were freed from slavery the churches have maintained schools for their instruction in both secular and religious things. But there is still much to be done. In order to fit our colored brother for the kingdom of heaven and make him a trusted neighbor, we must teach him, by example as well as precept, to control his passions, to love righteousness and despise sin, to make his home pure and clean, and to have a large vision of what life means. The educated colored men and women are doing much for their own people now, but we must not leave the work all to them. They need still the sympathy, the tenderness, the Christlike example, the hearty co-operation of all Christian people with their best efforts for themselves and for their race. They need our gifts, too, and our prayers. Let us see that they have them.

THE NEED OF INCREASED FUNDS FOR FREEDMEN'S MISSIONS UNDER THE CARE OF THE WOMEN'S BOARD.

By Mrs. Samuel Yourd, Freedmen Secretary.

FACTS! COLD Facts! How we shrink from taking our pencils and writing down on the white page the items one by one that show us just where we stand on any matter. Much less do we like to expose the weak spots in our missionary zeal at home or abroad. In the past we have tried to interest you, by telling something of the history, the environment, the needs, and by calling attention to the possibilities in the Negro race to awaken sympathy and a sense of responsibility for our struggling brother, but much of it has fallen on unfruitful ground. Hence the necessity for presenting some facts.

Our missionary societies are doing a commendable thing in undertaking industrial training for the girls of our Freedmen's Schools, but having assumed the responsibility for this industrial work, what interest are we taking further in it? Our statistics the past year show us, that we are responsible for fifty workers; together with the maintenance of two hospitals, and equipment for all sewing and domestic science departments.

The following, McDill Hall at Knoxville, Tenn.; the school building at Athens, Tenn.; and the parsonage; Henderson and Sterling Halls at Miller's Ferry, Ala.; the entire plant at Prairie, Ala., consisting of a farm of 627 acres of land with ten tenant houses, a teachers' home, school building and girls' dormitory, all belong to the Women's General Missionary Society. The Camden, Ala., property also belongs to the W. G. M. S., and consists of thirty-nine acres of land, school building, boys' dormitory, Mary Carson Hall for girls and Hanna Hall, a combined school and dormitory building. To keep these buildings in shape requires some outlay of money each year.

In our Freedmen's work we have no extravagant buildings. McDill Hall which cost a little more than ten thousand dollars, some years ago, is a three-story brick building with basement fitted up for laundry and accommodates fifty or more girls. Jubilee hospital at Henderson, N. C., cost ten thousand dollars furnished. Its capacity is twelve ward beds and three private rooms. Our two costliest buildings, which one can readily see are not over large nor extravigant!

Each year some emergency arises that calls for an unexpected outlay of money. It may be one year, stock on the farm, trees to be replaced, water supply found inadequate or furnaces worn out, and just as in any home or business house, or church, there is a constant demand for repairs and supplies; so in these various buildings we find the same need. We pay a few of our teachers, and good teachers too, as low as twenty-five dollars a month; an experienced teacher gets thirty dollars a month, and the highest paid to any of our Negro teachers is thirty-five dollars per month. One of our best sewing teachers comes from Chicago, Ill., and has her traveling expenses to pay each year. Another lives in Pennsylvania and goes to Alabama each year. These are Northern Negro young women who have been educated in Knoxville College. Eighteen thousand dollars a year is required to pay even the small salaries of our fifty workers, and one unpleasant fact is that the total con-

MARY CARSON MEMORIAL HALL, CAMDEN, ALA.

tributions of missionary societies last year to Freedmen's work was less than five thousand dollars and just *one* of our fifty salaries is pledged by a Presbyterial. And only *one* of *all* our Presbyterials has ever asked the present secretary how much it would cost to support a worker in Alabama or Tennessee or North Carolina or Virginia. Why is it that we think so much more of the Negro in the Sudan, than in America? Does "distance perchance lend enchantment?" Or do many think that after fifty years of freedom the Negro ought to take care of himself? It would be ascribing to him marvelous capacity to expect that in half a century he would climb to the level of even the mediocre of a race which has centuries of civilization, education and progress back of it.

Is it not true that our information in regard to the development of this important factor in our national life is confined to one short paper per year in the missionary society, and often this is read from the missionary magazine and is not a result of personal research or study on the part of the reader but comes from the pen of the same writer year by year. Dressed in the dainty summer fabric in the hot month of August we do or we do not, read our Freedmen's Number of the Magazine; but give we one extra thought or breathe we one extra prayer for the dark skinned toiler of the soil whose hand has dropped the seed and when the rains and floods in these low lands have undone all his labor, patiently goes over it all again; who under blistering sun has "chopped" the young cotton plant, (in Pennsylvania we call it hoe) and later on has gathered the white fluffy cotton, hauled it to the gin, where it is made into bales and shipped to the great mills that from

it turn out the marvelously beautiful fabric of our dainty summer gowns?

We may disapprove of the tobacco habit, but we can not deny that it has a strong hold on the American "gentry" and the "smoke" is enjoyed at the expense of toil on the part of the Negro. There are those who have studied the "Negro problem" who tell us that we need the Negro in this country, that perhaps no other class of labor could do so well the work he is doing today in the cotton fields or the tobacco and sugar plantation. One well qualified to know, tells us that the Negro is seldom overcome by the heat or "sunstruck," that he can endure where a white man would fall. An organization known as the Farmers' Improvement Society has been of great benefit to many Negroes by teaching them the best methods of soil cultivation, variety of crops and many other things pertaining to intelligent soil production.

In "Conservation of National Ideals" by Baker, we are told much of interest about the Negro. He did not come here in the first place because he wanted to come. Have we stopped to consider that the Negro is the only alien who did not come to this country from choice? Ah no, we brought him by force, bound in chains lest he escape us. Yes "we," for the people of the North at one time owned slaves and emancipated them because it did not pay to keep them, and the emancipation consisted largely in selling them South.

We read and talk about *The Race* problem as related to the Negro, as if it were the only race problem in the world. Modern inventions have brought the whole world together in a close relationship in a way not dreamed of a century ago. Every nation has its race problem now, more acute than ever before in the world's history. What about England in South Africa and India; Australia with her Chinese labor? On the Pacific coast and islands we call it Yellow Peril. In the Philippine Islands a tangle of races confronts us, and over in China the white man is the "Foreign Devil." In Africa the black man wastes no time with the pale face but kills him on the spot, if he dares.

In every neighborhood we find some families of whom the *eclat* say, "Well

READY FOR THE MISSION.
WILLIE AND HIS SISTERS.

yes, but they are not 'our kind'''—just a little neighborhood problem which is, after all, the real race problem, that of living with people who are not like us, perhaps our superiors or inferiors, but if hair be kinky or a pig tail is worn, lips too thick, nose hooked or eyes aslant, society feels called upon to beware. The Great Teacher gave us a working principle called the Golden Rule, by which mankind can live side by side in harmony and develop each to his utmost possibility. It is not by working alone but by working together that good comes to men. Jesus Christ came to save a lost world—not a few white skinned people, and He bids you and me go preach the gospel to every creature, and how can he preach who is not sent, and how can he be sent if no one pledges anything toward his support. Would that mine were a gifted pen to portray the possibilities lying dormant! Progress may be slow, too slow for this age of speed, but one needs to remember that in the uplift of a race, to be lasting, it must be gradual. Have we lost interest because the glaring headlines of the morning paper herald the latest crime of some low dive product while the doings of many law abiding citizens are unnoticed? What have we learned in the past year of the poets, statesmen, teachers, preachers, physicians, lawyers, editors, musicians, business men, bankers, etc.? What do we know of the general progress of the race? What of the returns we have had on the money invested in these people? How much are they giving back to the church in money and service? What about our Presbyterial of Tennessee, so widely scattered over four states that it has three divisions and holds one annual meeting of all together? The second year of organization $126 was sent to the Women's Board and was distributed to every department under our care. Three life members were reported by the Presbyterial and a thank-offering of three hundred dollars. "Cast thy bread upon the waters and it shall return to thee after many days."

Last year the contributions from our societies fell short of the previous year over one thousand dollars. This would hardly have happened had societies had pledges for this work, for pledges are paid while undesignated funds in the treasury are too often voted out to most any project that is presented by a member who has the required amount of push and perseverance to get what she is interested in. This year our treasury was empty. We have no balance, not even a penny left over from last year, and our summer school term begins in July and also our teachers for these go on salary.

We have promised to put up a new dormitory at Prairie to cost, unfurnished, $2500. Then we need more water in several places. The Jubilee hospital must have a better supply of water; the force on the school grounds is not strong enough for our operating room as the hospital is on higher ground. We are connecting with the city water line and must lay a private pipe line to the city limits at a cost of three hundred dollars.

Last year the Freedmen's Board closed Midway, Alabama, Mission to reduce expenses; this year the school in Birmingham, Alabama, with its thousands of Negro children without school facilities, is closed for the same reason, lack of funds to properly carry it on. Last year our missionary societies and individuals gave over one hundred thousand dollars to help teach and Christianize the brown and black subjects of Great Britian in India, Egypt and Sudan and

less than five thousand dollars to teach and Christianize the black citizens of the United States. This ye ought to do, but not to leave the other—our Freedmen work, undone. God has made the wrath of man to praise Him by multiplying the few original slaves into a mighty host and at our door is an opportunity for soul winning that will make sparkling crowns in glory for those who are "wise." We can not put aside this responsibility by saying—let the South take care of her own. We do not know a North and South, our kingdom is under the Stars and Stripes, our Union for God. As well say let England take care of her own. What has been known as the "South," has had a struggle such as many of us have not dreamed to readjust conditions left by war, and even yet she has not fully established the wage system. Payment of Negroes is still often a matter of old clothes, baskets from the white man's table, and if a little money is given it is rather as an indulgence than a right. In one of our missions the teachers write us, that their women can give but little as the women are rarely paid any money even for washing. It was from such that a thank-offering of three hundred dollars was given last year. As over against the treasury of His storehouse the Master sits watching, methinks we hear Him say, "Faithful in little, ye shall be lord over much."

Can we not, shall we not, in 1914 and 1915 take a long step forward in our duty to the trust that is ours? Our church has, through workers trained in her schools, revolutionized whole communities, new ideals of home and home-life are established, young women have caught a vision of what virtue and purity mean, and the good done in this line will only be known when heaven's records are read, and then we will feel like singing a psalm of thanksgiving if we have helped ever so little in bringing to God a people, who, too, shall unite with the heavenly hosts in ascribing "glory and honor and praise unto the Lamb who hath redeemed them," for many of these shall be those out of great tribulation made white in the blood of the Lamb.

A TOUR OF THE FREEDMEN FIELD.

Notes Afield Among the "Submerged Tenth."

By Jeanette C. Alter.

"SEE KNOXVILLE first," before visiting other mission stations in Southern Tennessee and Alabama—a convenient thing for the traveller to do at this important railroad junction with time between trains—but chiefly because Knoxville College is the gateway which leads to a clearer understanding and appreciation of what is being done in this section, looking toward the genuine upliftment of the Negro race. We may listen to descriptions of this splendid plant which crowns one of the finest building sites about the city, and students hailing from this institution have, at different times, appeared before our conventions and assemblies—practical demonstrations of a work which in ages to come will show

The half was not told.

forth the praises of Him who is calling these little ones out of darkness into His marvellous light, but to appreciate its magnificient scope one must have a hilltop vision trained directly upon the various departments of this school. If you would know why Knoxville graduates are filling positions of trust and responsibility, note the thorough, painstaking work in the classrooms, and talk with the teachers—some of the best products of our Northern colleges—consecrated men and women who are giving their lives in the Master's service as truly as those across the sea. Tiptoe softly into a sick ward of the little Memorial hospital and watch the white capped, gentle voiced young woman on her rounds of ministering to the suffering.

A people—in time past no people.

Knoxville diploma—open sesame.

The nurses' profession opens wide a door of opportunity to colored girls, among their own people and in the homes of representative Southern families where skilled service of this kind is preferred to that of their own race.

To every man his work.

A busy line of workers is found in the sewing rooms, even the little tots are learning to make button holes. Bolts of cloth are being transformed into garments bearing the Knoxville stamp of excellence, and it recalls the young woman, a product of one of these missions in the South, who made a touching appeal for her people before the General Missionary Society, and we were the more enlisted when it was announced that the neatly fitting black silk she wore was the work of her own hands.

HENDERSON HOSPITAL.
Cost $10,000. Needs Funds for Further Equipment.

Evening finds us in Wallace Hall dining room where dinner is regularly prepared and served by the domestic science class to a number of the teachers. The high cost of living doesn't present

a serious problem under their careful management since they can demonstrate their ability to prepare an appetizing, substantial meal at minimum cost. But, girls, there is a long upward climb along culinary lines before you reach the pinnacle of fame some of your grandmothers gained without the aid of cook books or modern appliances.

Lights are twinkling from dormitory windows, when we face the frosty evening air again and we hurry over to the little girls' home in time to see dear Miss McDill's charges lined up for bed. Who can calculate the influence of that life in these long years of patient, devoted service?

The day shall declare it.

Miss McCahon would halt long enough to show us her handsome, emblematic pin, a token of appreciation and love from our Women's Board in recognition of thirty years of devoted service. She was one of our first missionaries to the Freedmen in the days when the term "freedmen" was not a misnomer as it is in this generation.

A brick yard is attractive only as a background for towering walls, so it is interesting to note that this department has furnished employment for hundreds of students, most of the college buildings being the product of their skilled labor. Ah! they are building more than brick structures down there, for not only are these students going forth equipped in head and hand for educational and industrial vocations, but Christian character is emphasized as a prime requisite and necessary foundation in spiritual temple building, and they are making a splendid record in consequence.

Jesus Christ the chief cornerstone.

These collegebred theological graduates are striking the death blow to the old time style of preaching in that section, when lung power seemed to be the sole requirement. In the Sudan where climatic conditions are so trying to missionaries of our own race, would it not be well to send some of these qualified, consecrated young people over there? Would there not be other advantages too, in sending to the Sudanase, teachers of their own color and race?

Each department of Knoxville College reveals the master hand that controls and directs the fine system of training. His wise administration and Christian courtesy to all classes have compelled the respect and admiration of the Knoxville people which has resulted in a change of attitude toward that race whom he desires to serve and honor. He sees in the Negro a man made in the image of God. "Human first, racial afterward."

A man sent from God.

I found many of our smaller mission schools manned by Knoxville instructors and wonderfully loyal to their Alma Mater, and as they quietly, patiently work out the principles of righteousness they are heralds of the dawn of a great jubilee that will usher in a new renaissance for their people—freedom from the bondage of sin and ignorance.

There are many things of interest incidental to this tour taken eighteen months ago, that will always linger as precious memories, but, I can only write at this time of the Thank-Offering meetings which here as elsewhere indicate growth in the fruits of the Spirit. The little leaflet, "Is It Worth While," tells in part of the life memberships taken in Tennessee Presbytery in 1912, the first one for "Mama Till," Mrs. Tillie Johnson, of Miller's Ferry, but the annual ingatherings of their little congregational societies reveal in a great-

REV. AND MRS. C. M. JOHNSON (MRS. TILLIE JOHNSON).

er degree the constraining love of Christ. The sum total of their offerings, including life memberships, that year reached five hundred dollars. At one point rally day exercises were in progress. The congregation had been districted and thoroughly canvassed to secure pledges for the year's work, pastor's salary, etc., and the day had arrived when these pledges were to be paid; one by one they came forward and placed in the hands of their leader a sum which seemed out of proportion to their means, and I wondered if they could have anything left for the thank-offering, but at the close of the service, when they were listening to a talk on the spirit of the thank-offering, I caught the gleam on those earnest faces which promised still better things to come; a little later they broke forth into song and as they filed past the desk they laid down another offering, real love offerings, as their faces proclaimed.

At another point, the Young Women's Missionary Society had pledged fifty cents each to the thank-offering. It yet lacked two weeks of the time set for their annual ingathering and a few were distressed because they had not yet earned the amount pledged; this the superintendent promptly advanced, saying, "I know these girls, they will repay every cent as soon as they get it." As at other places they came forward singing as they deposited their offerings, the pastor indicated one of the girls, telling me to notice her shoes, literally worn out they were, then he told me she had refused to get new shoes because it would have taken her thank-offering and rather than sacrifice it for shoes, she went without.

Midway—poor little Midway—located on the edge of a mosquito infested swamp, under a system of slavery—peonage they call it—as truly as in the days of old, held in a perpetual bondage of debt by unscrupulous plantation overseers, with no means of redress in sight, until their children can figure out this proposition for themselves! A little group had rallied that day from the cotton fields, some of them badly bent from constant stooping over cotton rows; pathetic eyes that bespoke poverty and care, but the bowed forms straightened a little as I talked to them of the place Christian women of their race held in the work of the kingdom. Yes, they would like to belong to a missionary so-

ciety too, and when this new organization was effected they cheerfully contributed a thank-offering and I recalled Kate Hill's story of the women's offering over in famine stricken India. These women had no money except as they could raise it little by little by extra work. God bless them. I know He will for He still sits over against our treasuries to mark the spirit of the gifts.

NEGRO FOLK-LORE.

By Mrs. Tillie Johnson, Camden, Ala.

MANY PERSONS do not have any patience with the Negroes' quaint weird ideas of life, of the soul and the punishment and rewards of the future as expressed in their beliefs and fears.

I consider it a privilege to have space in the Magazine to write of some things I have laughed and cried over with the good old Negro as they have been told to me in all faith and sincerity. I trust that even this feature of their life may win the sympathy and help they need.

Folk-lore in tales or song belongs to the primitive race. As education finds its way to these people the tales and song will be memories of the past. Belief in conjurers was perhaps the most pitiful because it continually held its victim in great fear and caused dreadful physical suffering. The positive belief in the power of evil spirits has its counterpart in an equally as trusting faith in a Saviour to redeem them from the suffering of penalty of sin.

The folk-lore of the Negro in his theology is as beautiful as any from untutored minds. They believed in Satan as a personal enemy, and they realized that before permanent good could come to them Satan must be over-thrown.

> "Ole Satan is like a snake in the grass,
> If you don't mind he will get you at last."

Their theology was very simple and songs entirely original. One writer says, "The hope of immortality is prominent

THE TYPICAL LOG CABIN

Where the old slave made her songs, while she worked. (The mud and stick chimney has lost its top. The hole is visible on the right where it belongs).

in these songs. Was there ever a Negro Slave that did not believe in God? In heaven? In immortality?''

''The grave was not life's goal, there was a life beyond unmeasured by the flight of years.'' They believed that their bodies would live again, as Christ had risen so would they rise. A trumpet would sound to wake the sleeping nations who would rise from every graveyard; so they sang:

''You may bury me in the East,
You may bury me in the West,
But I'll hear the trumpet sound
In that mornin.''

(This was a favorite hymn of the late President Cravath of Fisk University and was sung at his funeral).

*The Christian life was one of growth. Perfection was not gained by a single bound but was a matter of development—a growing in grace. The old doctrine of the perseverance of the saints crops out in their songs in a very unique way. Seeing the inch worm measuring his way along slowly on the ground inch by inch, some ingenious slave seized upon this as a symbol of the Christian rate of progress and wrote:

''Twas inch by inch I sought de Lord,
Jesus will come bye and bye;
An' inch by inch He blessed my soul,
Jesus will come bye and bye.
We'll inch an' inch an' inch along,
Jesus will come bye and bye,
An' inch an' inch 'till we get home,
Jesus will come bye and bye.

GETTING READY TO GO TO THE FIELD.

One ''old mammy'' at this place would not ''be took''—''bad luck,'' she said, ''conjuror could use it and hurry her out of this world.''

Chorus:

''Keep a inchin' along, keep a inchin' along,
Jesus will come bye and bye,
Keep a inchin' along like de poor inch-worm,
Jesus will come bye and bye.''

In this is epitomized the sublime patience of a race for two and a half centuries.

NEGRO FOLK SONGS.

Mrs. J. W. Work, Editor of Folk Songs of the American Negro, says, ''If any man would read the Negro's life, let him study his songs. The Negro, when he really sings in earnest, sings not only with his voice but with his head, hands, feet, and even his whole body. The educated Negro is learning to appreciate

*Extract from Southern Workman.

these songs and since they tell faithfully the Negro's inmost life, both intellectually and spiritually, they are the only true source of his history.''

Many of the songs herein mentioned have never been sung, I think, outside of the Black Belt.

''Got my ticket, Got my ticket
Got my ticket, Got my ticket
Got my ticket.''

One striking feature of this song is the manner of its renditions. One voice chants the first ''I got my ticket,'' a few others join in the second, the third is still fuller and when the fifth is reached, the great volume of voices ring out exultantly, ''I got my ticket'' till one can imagine he sees a triumphant host marching up to the gates of glory with their ''ticket'' bearing the words, ''Open ye the gates that the righteous nation may enter in.''

Other verses are as follows and are rendered in the same manner, growing more and more enthusiastic with each verse:

''Whose gwine read it? Whose gwine read it?
''Jesus gwine read it, Jesus gwine read it,
''Gwine in de kingdom, gwine in de kingdom.''

Another triumphant song is:

''I got a robe, you got a robe
All God's children got a robe
When I git to heben gwine put on my robe
Shout all over, all over God's heben.

Chorus:

''Heben, heben, everybody talks 'bout heben
Aint gwine dere,
Heben, heben, gwine shout all over God's heben.''

Then follows:

''Ise got a crown, you'se got a crown,
Ise got a shoes, you'se got a shoes,
Ise got a harp, you'se got a harp.''

There was a consciousness of practical religion; hence such songs as:

''Don't be like deceitful Judas
Meet your brother wid a smile
As soon as his back is turned to you
Looking on him with an evil eye.''

Chorus:

''Do you call that religion? No, no.
Do you call that religion? No, no.
Do you call that religion? No, no.
Don't scandalize my name.
Don't be like Annanias
An' his wife Sophire,
Go to your brother's and sister's house
An' tell 'em a willful lie.''

The suffering Saviour is pathetically described in ''He Never Said a Mumbeling Word.''

''O they crucified my Lord
And He never said a mumbeling word.
Yes, they crucified my Lord
And He never said a mumbeling word.
Not a word, not a word, not a word.
O they slapped Him right in the face
And He never said a mumbeling word,
Not a word, not a word, not a word.
They led Him up Calvary's hill,
And He never said a mumbeling word,
Not a word, not a word, not a word.
They nailed Him to the Roman cross,
And He never said a mumbeling word,
Not a word, not a word, not a word.
Now wasn't that a pity and a shame,
And He never said a mumbeling word,
Not a word, not a word, not a word.''

The Negroes are usually characterized as happy-go-lucky, care-free children of nature. But there were times when they were weary at heart, and walking in darkness the soul of the black slave spoke to the world through weird sorrow songs. Perhaps it was a mother separated from her loved ones who mournfully sang:

''O nobody knows the trouble I've seen,
Nobody knows like Jesus.''

There is the wail of the neglected, the lonesome or unkindly treated in:

"Ise a gwine er tell er my Lord,
Ise a' gwine er tell er my Lord,
O Lord;
Ise gwine a tell er my Lord.
"Tell Him how you treat a' me heah,
Tell Him how you treat me a' heah.
O Lord;
Tell Him how you treat a' me heah,
You treat me like a stranger heah,
You treat me like a strange heah,
O Lord;
You treat me like a stranger heah.
"Yes, you treat me like a motherless chile,
You treat me like a motherless chile,
O Lord;
You treat me like a motherless chile."

Then from the burdened, fainting soul of the lonely old man bent with age comes the plea:

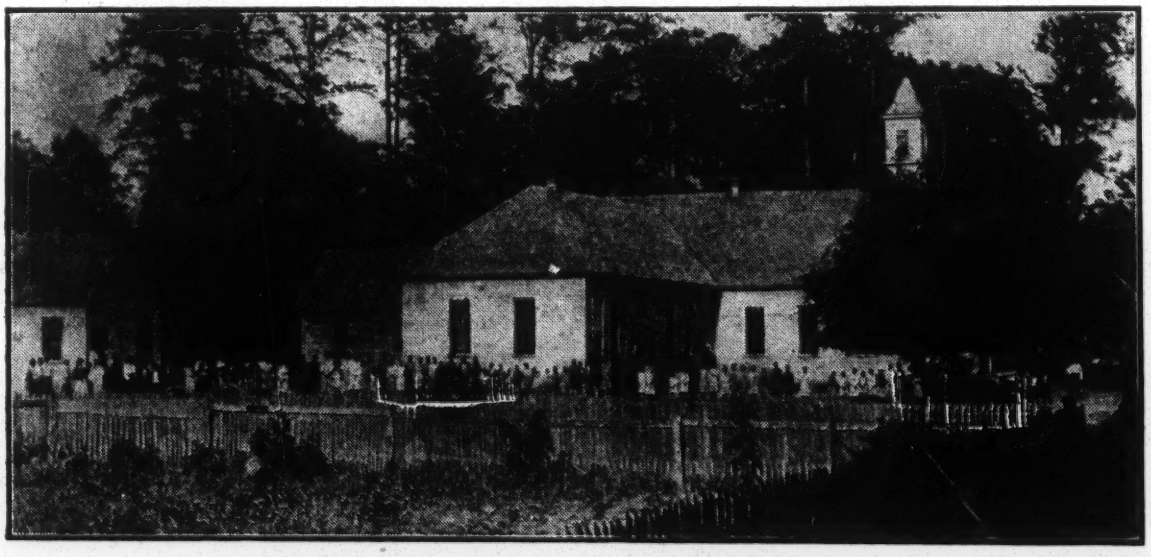
"Oh Lord, O Jesus, O my good Lord,
Keep me from sinking down."

Fearing the "paterollers" or an angry master who considered Negro assemblages hurtful to his interests, in the darkness of the night they would slip out of their cabins softly murmuring:

"Steal away, steal away, steal away to Jesus,
Steal away, steal away, Lord,
I aint got long to stay here."

Editor's Note—For lack of space we have omitted Mrs. Johnson's story of the tales of superstition, witchcraft, etc. We hold this for another issue. The entire purpose of her article is to show the need of Christian fellowship with her people.

Few of the noble, suffering patient slave race remain but the ignorance of such belief is fastened upon this generation when it is untouched by Christian teaching and it is for this people we desire a share of your interest in worldwide missions.



SCHOOL BUILDING, MILLER'S FERRY, ALA.

OUR AMERICAN INDIAN.

Indian Problems. What Are They? Whence Do They Arise?	By Rev. A. B. Dickie, Warm Springs Mission.	Can the Indian Be Won for Christ?

THE AGENCY, WARM SPRINGS, ORE.

INDIAN PROBLEMS, WHAT ARE THEY? WHENCE DO THEY ARISE?

I THINK it is one problem, with many phases. This is one of the most difficult questions to solve. If I could live from three to five years in each tribe or reservation, get their confidence, learn their customs and traditions, and get their environments, I think I could give a fair solution. I knew a man who had been two or three months among the Indians, and he knew everything about them, what ought to be done for them, how they should be treated, what they should be taught, and had a correct solution for every Indian problem. He was not a medicine man either. I once heard a medicine man say that he knew everything in the earth, and above the earth, and beneath the earth. Some Indians believed him. He would be the one to solve the Indian Problems that the white politician has signally failed even to grasp. To say that the problem is a hard one is to express the subject very mildly. And to observe that nearly every administration has attempted reforms, and has tried some new methods is evidence that a solution is needed.

To observe the mental, moral, physical and spiritual condition of the Indians is to see the great problem untouched, more difficult, more ominous, staring at one like the dead set eyes of the Sphinx. The Indian would be better off physically, if he had been left in his original condition. That cannot be remedied now. He cannot be returned to that condition. It may be ameliorated. He is on the white man's hands as a blessing or a curse. He can be made either the one or the other. Because he will not readily adopt the white man's method of civilization, then he is said to be unwilling to be civilized. But the Indian sees so much of the unsavory side of civilizing him, that he detests the whole business.

Let me tell you a parable that is true to life. Once upon a time there lived an Indian named Wyho. One day his friend Woutuck took sick. Wyho went quickly for the white medicine man. He was busy he said. After three days he went to see Woutuck, and said to Wyho, "Why not bring him to me?" "He is too much sick," said Wyho. He asked Wyho, "You have Indian religion?" "Yes." "You use Indian medicine?" "Yes, I use poultice of roots on side and breast to stop pain, (Pneumonia) and roots to stop spitting blood." "You use no more poultice or roots, use white man's medicine in bottle, pine tar and pills." "He no more come, friend die; want me civilized? Me no like it."

The Indian can be civilized and Christianized and become a good and upright citizen, if taken in the right way. I believe the first part of the solution would be to eliminate the Indian Bureau from the Civil Service.

To illustrate: A young man came to a certain reservation as an employee. A much older man, one who had had business dealings with the Indians and the Bureau for over twenty years said to him, "This your first experience?" "Yes." "Then, I do not envy you your position. You stay in the service five years and you are not good for anything else. You get into a rut that is made for you and there you stay." And he could have said that the Indians were at the bottom of the rut.

AN INDIAN AT HOME.

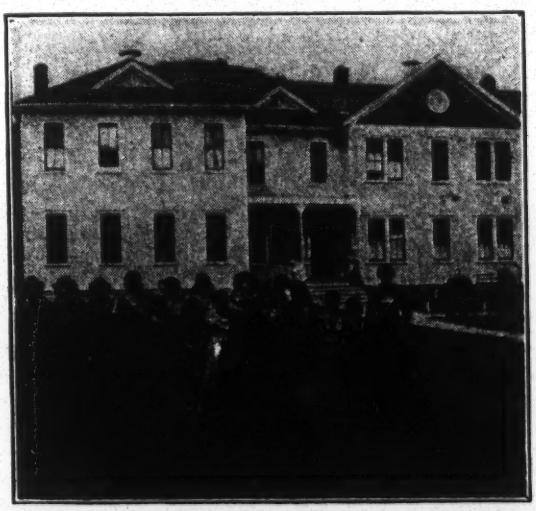
The vetoing, by Taft, of the limitation of the Civil Service, was a check to the progress that Congress wished to make,

although Congress might have had other motives in mind. The act in itself was good, and would have produced good results, under the present Commissioner, Cato Sells. But his hands are tied in many ways.

The Indians think that these sent by the Government to civilize them are among them merely for the money. I have been told many times by the Indians that the officials do not care for them, whether they live or die, that they only want their salaries, and sometimes they tell the officials the same.

Education and Industrial conditions are not improved. The first object is to treat the Indian kindly, be interested in him, treat him as a white human being, and the first step is taken. Then get his confidence. If he believes in you and can trust you, he will tell you his utmost thoughts, and talk as trustingly as a little child. In knowledge, they are as children, but in observation and shrewdness they surpass the brightest of men. Once an old Indian was asked to take the hand of a new agent. He would not, and shook his head. When asked why he said, "I'll wait to see how he is, and what he does." They must have confidence in the instructor in temporal things as well as spiritual, or there is no progress made.

Another phase of the question, and it is no tangent either, is the Race Problem. The Indian sees and knows this to his detestation, although the other side, I dare say, would not admit it. The whites, as a rule, do not make the Indians their equals on any footing. There is a prejudice that he observes, and a natural antipathy follows and often results in actual antagonism. I know this to be true from what I have seen and heard, and from what the Indians have told me. I find this to be true in regard to non-Christian white people. A Christian man or woman will not let the color, red, black or yellow, make any difference in anything. If the Department would employ Christian men and women in the Indian Service there would be a great change for the improvement of the Indian's condition. Even now Christian Agents have found that the Christian Indians make the best men and the only dependable policemen. If that is true of Indian policemen, why not true of every Indian? To try to civilize the Indians without Christianizing is a delusion and a snare. It is a "delusion" to the public who see millions of money spent to civilize the Indian, and the result is not satisfactory to the public.



Part of the Children's Dormitory at Warm Springs and Girls in Front. Indian Agency.

It is a "snare" to the Indian for he is told and taught that with an education he will be like a white man. And when this is attained, he finds that he is the same kind of an Indian as before. And he studies long and thinks much and wonders why they wanted to educate him.

He does not see that the white man's environments are so different from his, and he fails to realize that the spiritual education is lacking, that he is not a

Christian, and that God, the God of the white man is the God of the red man also, and the One who thinks as much of an Indian as any other unsaved man. Mental education alone, will never solve any part of this great Problem. Ex-commissioner Leupp when here, visited me, and for nearly half a day the Indian question was discussed. We could agree that Day Schools are preferable to Boarding Schools, for many reasons. One is that the children are at home every night, and the parents get the same benefits of the instructions given, for Indian children tell what is going on at school, and the parents listen very attentively. But as to education being the only civilizing influence we could not agree. He maintained long and earnestly that education would civilize the Indian and make him a good citizen. It was different when confronted with the declaration that some of the greatest criminals and law breakers were educated men and women. And Ex-Commissioner Leupp had the Indian's welfare at heart, and he wanted then, and I believe he wants at the present time, to see the Indian civilized and able to care for himself. I mention this to show that prominent men have the educational idea as the only civilizer, and as long as the majority in Congress hold the same view, this Problem will never be solved, unless the Christian people of the land demand provision for the spiritual education of the Indian. And when I speak of Christianity, I mean Bible Christianity, or the "Jesus" Christianity; not the kind that consists in forms and ceremonies, counting of beads, fasts and tinkling of bells, like so many of the Indian religions. The Indian, as well as the white man, needs the practical, Bible religion. Captain John Smith, the first Christian teacher and Agent at

CHILDREN OF A CHRISTIAN AMERICAN INDIAN.

the Warm Springs reservation, used to tell the Indians that the Bible and the plow were the only civilizers. That meant that the Bible was to be preeminent in the education of the Indian, and that habits of industry and economy are necessary duties of Christian men and women.

Then there is the liquor phase of the problem. That liquor selling and drinking are a fearful curse to the Indian is apparent to anyone who knows anything about the habits and nature of the Red race. When once they get the habit or the taste for liquor, they will give five dollars for a bottle of whiskey. Sometimes they will give a pony, saddle and blanket for a bottle of whiskey. Thus they are robbed not only of their money and personal property but also of their lands.

I think that the Government is doing all that it can under the present laws governing the liquor traffic. I have worked with some of the inspectors and have found them to be true and zealous men who never shirked their duty however disagreeable or dangerous it might be. This part of the question can only be answered by national prohibition.

Then there is the physical or medical phase of the Indian work. It seems strange that the Government will spend millions of money for the Indians, and at the same time employ thousand-dollar medical men. A good, reputable physician in the outside world can command a salary from three to ten thousand dollars per annum—but that is for Congress and the Department of the Interior to solve. If the life, health and longevity of the Indians are involved in the question, and the Red men themselves say they are, then the question of a few dollars is very poor diplomacy and worse economy, and entirely at variance with the teachings, and life of the lowly Nazarene for He gave His best for the sick and suffering.

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CAN THE INDIAN BE WON FOR CHRIST?

By Rev. A. B. Dickey.

IN MY work among the Indians, and the experience I have had for nearly seven years the final conclusion is that there is little or no difference between the Red man and the White man, born under the same conditions and surrounded with the same environments. Yea, verily, I am persuaded that the Indian would, in most instances, excel. They are excellent immitators and good originators. A consideration or emolument may change their plans, but not their customs or traditions. The radical and permanent change comes from a Power working within and not without. They are naturally spirit filled and spirit moved beings. From childhood they are taught of a spirit world and of a Spirit that must be sought and found and afterward propitiated. This is done in different ways by different Tribes, but the same general principle is found among them everywhere. To be a Medicine Man, the Father sends his boy, eight or ten years old, to the mountains. He goes alone, without bread or water. He is to go to the top of some mountain in the timber where he looks and listens and searches through weary days and sleepless nights, often from three to five days. Tired and hungry he falls into a slumber and dreams and sees a vision. In that vi-

sion he sees an eagle or bear or coyote—some animal or some bird, and it will talk to him Tahmaniwas or spirit, to know everything and to do anything and that he will be great and strong, and be able to make people well or make them sick. It will ward off harm from him and give him the power to see and know things that no one sees or knows. In his wearied and hungry condition, and remembering the stories told him night after night of these visionary things, he naturally sees them or thinks he does, which is the same thing or accomplishes the same. He awakes and will never kill or shoot at the animal or bird that he saw in his vision. It is sacred to him ever afterward, he never forgets what he saw and thinks himself immune from all harm and evil and when he grows up is a Medicine Man. It was told me of

Some of the Government Buildings at Warm Spring, Indian Agency.

Old Chief Oits, now a professing Christian, that he had this Tahmaniwas in war times, and the steel bullets of the soldiers would not hit him fifty yards away. There may be young medicine men, in embryo, among the unconverted, but it is not known, and will not be known until he steps out upon the spiritual forum before his people. This spirit condition, among the Indians, has a wondrous influence.

Now when they are taught concerning the Holy Spirit and of Christ and of God, they understand, I think, more clearly than some others of the Spirit World. In their prayers, when converted, they make emphatic the work and power of the Holy Spirit. An Indian, like the publican, knows that he is a sinner and will confess it and that publicly, for he knows that others know it. He is honest in it too. But to have him sorry for his sin, with a godly sorrow, is more difficult. That is preeminently the work of the Holy Spirit, and is made effectual.

I find that the fear of ridicule keeps more from making a profession of Christianity, than perhaps, anything else. They seem to be more susceptible to ridicule than any other people. One of them the other day said, "Why I believe in God and Jesus and Christianity, but if I would be a Christian they would laugh at me and point and say things." And this is not always confined to the Indians. An Indian reads expressions and actions that a white person will never notice and he never forgets them. The one referred to above, could not understand Mark 8:38, "Whosoever shall be ashamed of me and my words—of him shall the Son of Man be ashamed," for he thought he was not ashamed of the Bible or of God.

One great advantage of Evangelistic meetings among them is that in those meetings, that all, or nearly all, are thinking and talking of the same thing, of salvation, of the saved and the unsaved. And when they hear Indian preachers, one after another, tell them the same story that they have passed through the ridicule and sarcasm of others it makes a deep impression. "Yea," said one of them, "I once made fun of Christians and preachers but it is different now. Our eyes are open and we see." And with tears in his eyes he pointed to an Indian preacher and said, "One of them is here on the platform." There was a

stillness in which you could almost hear the pulse beat. To see and to hear those Indian preachers and to see the church full of Indians sitting like statues but hearing every word, and on the invitation when singing, come forward and confess, often with tears, and afterwards hear them pray, then to think that the Indian cannot be won to Christ, would be to think that the sun does not shine. It may not be seen in a cloudy day, or in the dense pine forests of the mountains, but the sun still shines, still shines and will shine.

Jackson Culps, a full blood Warm Spring, has been a Christian for over two years, and testifies at every opportunity. When on police duty he comes in for evening prayers, and going away he says that it makes him feel better. Once when he came a little late, worship was over. We knew what he came for and had prayers again. He goes away so much pleased saying, "I'll come next night." All the Christian Indians have family worship; if there are any who do not I am not aware of it. The Indian word for Christian is "Tennum mootum nee" and means the praying one or the one who prays. Asking a young woman once why she was not a Christian, she replied, "Why, I cannot pray." It is also true at meal times. They call it "praying before eating."

I am persuaded that the environment has more to do in keeping the Indian in his unsaved condition than his badness of heart or life; that is, when the subject is clearly presented to him. He is more willing to confess, perhaps, than any other race, surely more readily than the white race. And then the white man's sarcasm and ridicule have more effect than that of the Indian, in keeping him out of the Kingdom. The Indian's customs, superstitions, traditions and false religions do not constitute half the hindrances to his salvation. And his retentive memory in reference to that which he has seen and heard, being so marvelous, keeps the past before him like a constant panorama. Being with him from morning till night and day after day you get to know what he is thinking about and if he has confidence in you he will talk as trustingly as a little child. He seems never to forget. An Indian's memory is like a bookkeeper's ledger and truer to life and facts than many ledgers are. He reads little or none, hence his mind holds what he sees and hears.

He has principally two views of life—the past and the future. He talks of the past and he dreams and thinks of the future. The past is to him a spirit world and the acts held in memory, whether true or false, go far towards making his present condition. When pondering over the past his view is in the spirit world, where he sees what the traditions of his fathers have taught him and often some immaginations are added. The eyes of the children sparkle as they listen to the life scenes of war, of hunting, of dangers, of escapes and of triumphs; for they see the ones who passed through them and these stories are more interesting to the little Indian boys and girls than fairy tales or the stories of Arabian Knights to other children.

So the story of Jesus becomes very lifelike to them both old and young. They can see the scenes in Bible times and they become very real to them.

Beechcan, the blind Indian, tells of being lost, going to prayer meeting one afternoon. He rides a pony, and he and the pony seem to know the trails and the roads. A fence had been built across the road, making a field larger. After turning different ways he did not know

where to go. He was lost. He said, "Jesus, this is Beechcan, you know that I am blind; you know me, I am your child, and I am lost. I want to go to prayer meeting, and I cannot find the way, show me the way." He started his pony, and soon he was on his way to prayer meeting. It was like Billy Sunday quietly telling Jesus that he was tired. God is a personal reality to the saved Indian. To him the Holy Spirit is a reality, a person and not merely an influence. And still another reason why the Indian can be won to Christ is, that naturally he is a religious being, and all the circumstances surrounding him from childhood tend to make his a religious creature by outward actions as well as inward monitions. His religion may have some good qualities in it, while the most of it may be debasing, but he works at it with a will. He must be a worshipper of something, and he is. Hence when his mind is turned to God by the Holy Spirit, he is another man, and a Christian man.

The Indian is very susceptible to spiritual influence and supernatural power. It is a common belief among the unsaved Indians, that the Medicine Man, or Indian Doctor can talk to the Wahpush, or rattlesnake, and make it obey him. Once I saw an Indian woman killing a Wahpush, or rattlesnake, and at every stroke she would say, "Wallullitan said to kill you." If she had not told the snake that the medicine man said to kill it, its friends would have come and bitten her and her family. This is one view of Indian superstition. The Medicine Man's influence over the Indian is greater than all other powers and influences combined. They believe in his supernatural powers, that he can shoot the unseen dart, and cause sickness and death, that he can find the lost,

GATHERING MATERIAL FOR A NEW HOME.

and restore the sick. When he does not do so, as is usual, he lays the blame on some other Medicine Man, who prevented him. Then that Medicine Man, if he continues his work of prevention, may be marked for death. The Medicine Man's life is a dangerous one, though prominent and powerful while it lasts, and it often lasts long. I have only known one to be put away in the last seven years. Once I saw a woman turn her head and run away from a Medicine Man, fearing that his look would shoot the dart of sickness. The dregs of superstition will cling to the Indian as it does to others. And when the Indian believes, and many of them do, that the Holy Spirit of God is above and over every other spirit and spiritual influence and power, then he lives in another realm and his talk and testimony is above and beyond his fellows.

An Indian said to me, "The Medicine Man cannot shoot Tahmaniwas or spirit of white man—only Indian." Nothing would change his mind. He said, "I know what I see and hear, and there are many things done that no one can see, for we cannot see the power that does it." Many of them think that the white man is of a different order of being and that he cannot be injured by an Indian's spiritual power, that the Medicine Man has received from the unseen spiritual world and the white man knows nothing about it. They have been taught from childhood and they are thoroughly indoctrinated in their beliefs. But when an Indian Evangelist stands before them and says, "I was an Indian Medicine Man once and I know all about it, and it is to deceive the Indian and I know it and they know it," then there is an awakening into a new kind of thinking.

In matters of Christianity, in knowledge of the Bible, in business and in education, the Indian thinks that the white man knows all there is to know, but in matters of their spiritual beliefs and of the unseen spiritual powers that the Medicine Man can use for good or for evil, mostly for evil and revenge, why the white man knows nothing at all about it and he cannot know for these spirits do not work among his people. This is the unconverted Indian's belief in this line of his being. We call it superstition. A hurtful influence is this belief that the spiritual power of one man will cause the sickness and death of another.

The eradication of these superstitions is very difficult and every effort needs to be continued wisely and well. This and other obstacles are not unsurmountable. We enjoyed having a converted Medicine Man in our home once, and I was at his place in Umatilla. He has jumped over three horses standing abreast, and can throw a sack of wheat into the wagon catching the lugs of the sack with each hand. When he talked to our people about the superstition of the Indian Doctors, I think that they believed him. There was no one to say nay at any rate.

There are other hindrances to the salvation of the Indian as great or greater and harder to overcome, for these hindrances have not originated with the Indian. They go to prove that he can be won to Christ.

The Indian is to be pitied rather than blamed. He has been taught by precept, by example, and by coersion, the faults and sins of the debauchee and as a result his race is decreasing, he is loosing out physically, mentally, spiritually, and industrially. These all work together to unman the man.

I find that his early life, before and

at the time the white man came across his horison, was more susceptible to Christian influence than at the present time.

They tell me, also, of their first knowledge of Christianity and of the first white people they ever saw. One of them said, "I was but a boy and I did not believe there was such a thing as a white man. I said to myself, there cannot be a white man; he must be red or he is not a man. They told me one was coming. I hid myself to see what he looked like, whether he would be like a pony or a calf or like a bear, all white. And I saw something walking. It was dressed in black, had on a black hat, a white face and hands, a long beard, and black feet and his feet cracked on the rocks like ponies' feet." This Indian is now a Christian and speaks fluently, the English, Wasco, Warm Spring, and Chinook.

In conclusion allow me to tell the words of Rev. James Hays, Indian Evangelist at one of our meetings: "We believe in the Bible, all of the Bible. We leave nothing out and we put nothing in. The white man is taking part of the Bible out and putting something else in. Soon he will have it all out and no Bible. Then the Indian will come and teach the white man the Bible religion."

THE CHRISTIAN STATESMAN AND THE PROBLEM OF THE AMERICAN INDIAN.

By Rev. J. A. Speer, Simnasho, Oregon.

A VERY intelligent Indian declares there is no Indian Problem, but there is a problem of race separation.

The condition of the Indian has been greatly improved in recent years and yet it must be admitted there is a wide gulf separating the dominant and Indian races in this land. How is this condition to be corrected that the latter may be admitted to the full enjoyment of the blessings and opportunities on an equal footing with the former?

As matters now stand the answer to this question depends very largely upon our law makers. Some wise legislation is an imperative necessity. In order to accept what the white man offers the mind of the Indian must be freed of prejudice, kindly disposed and in a receptive state. If otherwise, he is not likely to hear and will not profit as he might, under other conditions. This is true of the Gospel message or any other. The attitude of the Indian toward the white American is unique. It is an attitude of distrust and suspicion. He may not be able to tell just why but the fact remains he has a deep down feeling that the white man is unfair, unjust and overreaching. The truth is the white man in his dealings with the red man has earned this reputation in purely business matters. It is well known that lawsuits, alienation of friends, church troubles and neighborhood feuds usually grow out of worldly business affairs.

Before the Indian can become teachable his mind must be freed of antagonism toward his would-be teachers.

The missionary cannot accomplish this alone for this spirit of antagonism repells the message. The United States

Government must right itself with the Indian.

Here then is work for the Christian statesman. The first thing to be done is to secure the confidence and good will of the Indian. Until this is done little if any progress can be made toward his betterment whether in religion or secular matters. Now in order to accomplish this end, some wise and humane legislation is necessary. Wrongs must be righted, the Nation must pay its debt and justice must be done to these people. When the long standing account has been paid the way will then be open to look ahead.

Almost every Indian tribe in this country believes it holds a just claim against the United States. Some of these claims may be imaginary, others are just and many are hoary with age. Owing to the anomalous status of the Indian relative to the Courts of the land he can only make his appeal to Congress. As these people figure but little in politics the average Congressman pays little if any regard to the cry of these wards of the government who in the opinion of many are only fit for Wild West Shows or the moving picture fiend. Congress should lose no time in constituting a special Court of Claims for Indians and speedily put an end to the present disgraceful state of affairs.

Some friends of justice and a few members of Congress have for years been laboring to effect some adequate remedy, but growing weary of their apparently hopeless undertaking have one after another dropped out and ceased further effort.

"The Society of American Indians," a recent organization, has taken hold of this matter and is pushing it with very marked energy and skill. The membership of this organization, exclusively Indian of pure blood, includes men and women of ability and force, University graduates, prominent in business and in the various learned professions. They have made their appeal to the public and should have the cordial support of right minded people in their good work. Voting citizens should be enlightened upon this subject and members of Congress should be urged to heed the cry of these people, for the American Indians as a race will never advance as they should or accept the Gospel as we desire until this stone of stumbling and rock of offense has been taken out of the way.

Communism in property is another serious hindrance to Indian progress. This is characteristic of all primitive races and until broken up is a serious block to advancement.

The Indians have lands allotted to them and each is asked to settle on his allotment and improve it. While this is true it is also true that so long as the tribal relation exists and the reservation system remains, no Indian man or woman can have anything to really call his own for all belongs to the tribe, nothing in fact to the individual. There is therefore absolutely no encouragement for a man to develop his farm or a woman to fix up her house as she may wish.

If a farmer is prospered with a good crop the tribe is ready to share with him in disposing of it and he does not dare to incur their ill will by objecting. In the home it is often a puzzle to say who is mistress; this discourages the industrious and encourages the indolent in his laziness.

No people will ever develop as they should who are required to live and move in herds. It is a very serious obstacle to the missionary. Christianity appeals to the individual to accept the Saviour

but here it is the tribe and not the individual. The tribe is everything, the individual nothing. The Indian cannot decide anything for himself. He must consult the leaders of his tribe and act as they direct. To do otherwise he offends the tribe and works hardship for himself.

The Government deals with these people as tribes and has done so for generations. To change its policy now and place these people in a position calculated to stimulate and encourage individual development and enterprise is a very serious and important matter, one worthy of the very best thought of our law makers and statesmen.

One other matter must suffice for this paper. That is Government Tulelage. The United States Government deals with the Indians as though they were children or what is nearer the truth as if they were mentally imbecile. Parents allow their minor children some freedom of thought to choose and act on their own initiative. The grown-up Indian man or woman is allowed no such freedom in matters of business. If an Indian wants to take up a piece of land he is not permitted to do as other men, go out and select for himself, but it is selected for him by his Agent or Superintendent, and this is not final until it passes through the Indian Office at Washington and is finally approved by the Secretary of the Interior. If he wishes to lease a portion of his land, the Government farmer, who is paid to teach the Indians farming, will investigate the matter and if satisfied will make out a formal lease in writing. This he submits to the Agent of the reservation for his investigation; if he approves, the papers are then sent to the Indian Office at Washington where it is again examined and if approved is passed on to the Secretary of the Interior for his examination and approval.

If the Indian has liberty to sell a bit of land or a horse or cow the Agent finds a buyer and arranges the sale. If he wants his children in school the Agent arranges all the details of physical examination, transportation, clothing, board, lodging, discipline, instruction and their general comfort while in school.

If Indian lands are leased for grazing, timber or lumber is sold from the reservation, the Indian has no say in the transaction, nor does he receive the money or have any say in how it shall be expended. The business is all attended to for the Indian through the Agent or some authorized Government employee. Under such a system of tutelage about how long will it require anyone to learn how to transact business for himself or herself?

General Pratt, founder of the Carlisle Indian School, and a man who has done much toward Indian civilization has suggested that the way to solve the Indian Problem is to transport them to Asia and bring them back through Castle Garden, the same as other foreigners. So long as the Indian is bound in shackles as he now is, some few by native force of character may rise to the higher planes of civilization but the race thus bound hand and foot can never rise to its proper place among the races of men. Let the Christian statesman join with the Christian missionary in breaking these shackles that the Indian may enjoy the same freedom of "life, liberty and the pursuit of happiness" that other people claim for themselves and to secure which, our fathers gave their lives. The Lord speed the day.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

There is one Institution in Cairo of which I think very few of your American readers have ever heard, while we in Egypt think it one of the very best that exists anywhere. I refer to the "Deaconess Victoria Hospital." It is under the auspices of four nationalities, English, German, Swiss and American, the board consisting of two members from each one. From its foundation in 1883, Dr. Watson has been one and Dr. Lansing while he lived, then Dr. Harvey took his place. When Dr. Harvey passed away, Dr. Frank Henry, son of our Dr. Henry of Assiut, was elected in his place. The sisters, who are all lovely Christian women, are from that noble institution of Kaisersworth, Germany. The head physician just now is Dr. Zeller, who is a grandson of Bishop Gobot, for long years the Anglican Bishop in Jerusalem.

Some years ago Mrs. Wallace of Dumfries who came with a letter to us from friends, was very ill and was cared for in this hospital. Her mother, Mrs. Cameron, as a thank-offering, founded a bed for poor women. It has been of untold blessing to many. Our Bible women, teachers and the very poor have had the benefit of it often. Just now it is occupied by one of "our black girls" who was rescued from slavery when a little girl. She was in our school until she could read well. She has been in our hospital in Tanta for years as a help. Several years ago I read of a "Sabbath in Tanta Hospital" telling of this girl Howa gathering the patients around her, reading, singing and praying with them. I was told that last Sabbath she was sitting on the balcony with a number of the patients around her, talking to them and reading, singing and praying with and for them.

For thirty years I have been connected in some way with this institution, and know it to be a most worthy institution. One of our native pastors said to me, after he had been ill, "Their singing and their prayers do as much for the sick as their medicine."

Now, for the first time, I am a patient and know by experience the great good that is done. I met with an accident, and so injured one of my legs that I was advised to come for treatment, and find it as good as any hospital could be. Our hospital in Tanta is closed for repairs and the one at Assiut is too far away, so I am very thankful I have this resting place. The physician tells me that perhaps I may go home after three days.

I shall always pray that these doctors and sisters may receive God's richest blessing on their labors of love.

MRS. H. M. HARVEY,
Cairo, May 16, 1914.

BIBLE WORK IN EGYPT.

This work of Egyptian girls and women for their sisters has been a very important and interesting work from its beginning many years ago, when young girls attending school and needing help, were taken to houses by the missionary and taught how to teach others to read, and especially to read and explain the Scriptures to women and girls many of whom were not permitted to leave their homes to come to school or church. Of course the missionary would go before and prepare the way for the teacher. Many of these homes could not be visited on Friday as the men were then at home. These teachers need to have a good knowledge of the Bible. Some of the missionaries who had charge of schools and Bible work would have Bible classes for their teachers in the early morning before time to open school, and before they would start out to teach. These classes would be begun and closed by earnest prayer for help and guidance during the day.

The work is often carried on under great difficulties. There are in the cities long stairways to climb with one or more closets in them, emitting bad odors. The room into which they would enter may have been used as a bed room during the night and the doors and windows have not yet been thrown open. Often there would be vermin to encounter. Then the woman to be taught might be absent, or she might be making bread, or baking or washing, or picking wheat. Very likely she would have one or more crying or mischievious babies hanging to her skirts, and yet she is willing to learn to read that she may be able to read the Bible. She may never be able to go out of her home, or hear the Gospel message, except in this way.

The Bible woman needs to have great tact and wisdom and what a wonderful work she may do for the Master, and what a harvest may be reaped for His Kingdom by her or some faithful one who follows her in the work. The women tell them their trials and sorrows and ask their advice in perplexing matters. The children and even the husbands are sometimes reached with the Gospel through the mothers and wives who are being taught by the Bible women.

Often the Bible teacher will read to groups of people in the narrow streets and will urge them to come, or they will bring them to prayer meeting or to church.

Much could be said about this very interesting work. Let me ask all who read this to unite with us in earnest prayer for the Bible women.

Very sincerely yours in the work for the Master,

MARGARET A. SMITH.

Dear Friends:

We do not seem to have anything out of the ordinary to write about these times. The work is moving along quietly and everyone looking forward to Summer vacation. Schools are keeping up well in attendance and although there has been a good many cases of sickness in the town we have been kept by His loving care. There was one case of smallpox in our school, but the boy is well and able to return, although badly marked.

A short time ago, there came into my hand a letter which one of our girls had written to her uncle, to comfort him on the death of his brother. She is a girl of about twelve years and the letter was entirely written by herself. It reads:

"Mr. Yusuf Saleeb: After kissing your hands and sending my longings, I wish to tell you that I am very happy and I thank God for He has kept me well. And I ask the Lord to keep you from evil and all danger. I am very sorry for the death of our dear uncle; may the Lord send you his comfort and his Holy Spirit.

"We all know that our life is short and its end is unknown, but we should not be sorry as those who have no hope, for we know that there will come a day when we shall all meet together in the presence of God if we are His.

"Every man must taste death. Our Saviour Himself died. Death is a cup from which all men shall drink, and the tomb is a narrow door from which all men must enter. We are sorry only because he left us, but we hope that he is happy now in heaven with our Saviour and all the good people there.

"My best regards to our grandma, aunt and all the household. Bahgot, my sister, is well and sends her best regards, too.

With much love, I am,

Your niece,

MIRRIAM."

Miss Elsie French, Missionary, Zagazig, May 12, 1914.

INDIA.

NEWS ITEMS.

Pathankot. The Pathankot Church was filled on April 19 with men who had come to the temperance meeting. We had a Mr. Rozdon of Amritsar give the lecture that evening. He gave a plain, straight-forward talk and sang some temperance songs which seemed to hold the audience spellbound. Mr. Anderson led in prayer. Pledges were asked for and 60 men responded. We now number 155. One member has gone to Chamba and has upheld the cause there amid a good many discouragements. Ten members of the Men's Bible Class went to the

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Camden, Ala.

AT WORK ON OUR FARM, PRAIRIE, ALABAMA.

A group of the mothers. The enrollment is 35. Bad weather made it impossible to catch more than these after one of our Friday afternoon meetings, where they had cooking and sewing lessons and Bible study.
Camden, Ala.

THE ZENANA BIBLE AND TRAINING SCHOOL WHICH MET AT GURDASPUR, FEBRUARY 17-27, 1914.

See Page 36.

Mela at Sarna and sang Psalms and Bhajans and preached temperance. They won some new members for the Society.

Sialkot District. Our Bible School opened April 18 with a full attendance, and continued a month. The classes are studying the Epistles to the Thessalonians and finding much spiritual food. Before the addresses each afternoon there was a Round Table on some practical subject such as "Giving Abuse," "Covetousness," "Dishonesty." Much interest was taken in bringing in verses on these topics.

Gurdaspur. Our Bible School began on the 18th of April and continued two weeks. It was a period of great blessing. At some of the evening meetings Padri Barkat Masih dealt on the subject of prayer in a manner which left no little impression on some of the pastors. The whole school throughout was marked with a spirit of brotherly kindness and love.

Gujranwala. The Bible school was held April 18-28. Several weeks before summer school we announced to the workers and their wives that all those who would commit the book of Philippians to memory would receive a prize. As a result six persons, three men and three women, recited the entire book almost without a mistake, and at one of the public meetings received prizes. One woman received a special prize because she accomplished the task in spite of having to care for a family of four children. On the closing night we held a conference on "Village Schools" which was very beneficial in stirring up interest in regard to the importance of getting the village boys and girls to read in the schools. (See Women's Report 1914.)

Zafarwal. The Bible School which was held April 16-28, was the best that has been held here for a long time. A new feature was introduced. The Men's and Women's classes did not meet at the same time, thus while the women were in class the men took care of the small children. In this way the classes were more profitable.

Rawalpindi. The Bible School was held April 4-12. The book of Acts formed the basis of study for nine large and enthusiastic classes which met each morning. The afternoon and evening meetings were conducted by the Synod's Missioners, Rev. Mallu Chand and Dr. Gordon, and were the means of very definite uplift to the people. Informal prayer meetings were held in two centres every night. A number of the young men, of whom we have a large percentage here studying in the High School and College, seemed to be specially impressed.

Prize Winners in the Bible-Story-Telling Contest. One from each district—Pasrur, Zafarwal, and Sialkot.

Jhelum. The Katas Mela. It would take pages to tell everything about the Mela, the coming and going—the place itself, unique and picturesque, the

crowds of pilgrims religiously bathing in the sacred waters, the scores of "holy men" in their faith and nakedness sitting in the hot sun encircled by five fires receiving the homage and worship of the people. The sacred five-footed cow and calf covered with a cloth of scarlet and gold were quite unconscious of all the respect and worship they were being paid. Oblivious to all the "sacred and holy" influences of the place, the vendor of showy trinkets and the fortune teller were bent on advertising and selling their own goods. By the side of the road on which the pilgrims traversed to and fro, was to be seen the missionaries' camp. We were a band of twelve—six foreign and six Indian. We had a large box full of gospels and other books which we were eager to put into the hands of the pilgrims that they might read and find the water of everlasting life. Six of our number had never been to Katas before but they soon had the "book selling fever" too. Every day in the great seething mass might be seen here and there the different members of our band earnestly talking to groups of men or women, and to those who were able to read were shown the gospels in their attractive colors. The Arya Samaj in imitation made a poor show in an attempt to sell some of their unattractive and expensive tracts. Some of the more active "holy men" went about warning the people and forbidding them to buy from the Christians. Notwithstanding greater opposition than there was last year to the sale of our books, God put it into the hearts of many to buy, and over 1900 books, mostly gospel portions, were sold. The last two days the rain helped rather than hindered our work; for as the people were leaving in crowds on account of the rain, the members of our faithful band under umbrellas and rain coats lined up on either side of the road and no pilgrim was allowed to pass by without an opportunity to buy a gospel for the small sum of one or two pice (two pice equal one cent.) In a few instances books were bought and then torn up before our eyes.

Rawalpindi. The number of Christians residing on the Cantonment side has increased to such an extent that they are applying to Presbytery for a separate organization and hope to call their own pastor in the near future. That this is not unduly weakening the city congregation is shown by the fact that difficulty is being experienced in providing seating accommodation in the church for all who attend the evening service.

* * *

Editor's Note:—This letter is written to the readers of the Women's Magazine by Mrs. B. Samuel, the wife of the Head Master of the Mission High School, Rawalpindi. Many of our readers will remember Mrs. Samuel as Miss Mary McAuley, for many years the faithful Head Mistress of the Girls' School in this city.

My Dear Friends:—

This Magazine is specially for Women's work, but I would like to tell you a little of the work, among the boys in Rawalpindi Mission Boarding House. To begin with let me tell you how much Indian boys and girls need Christian Boarding Houses. The parents in most cases are illiterate, and hence cannot help their children in educational or social or even Christian life. Others there are who can just read and write a very little, and they are equally unable to teach their children. There are, however, a few, very few, who have education enough to teach their children at home or help them to prepare their lessons after school is over, also help them in many other ways.

We are glad and very grateful for the good Christian Boarding Schools we have for girls, but we are sorry to say we have no good Boarding Schools for boys. Of course there are two old schools for boys, one in Loodhiana and one in Batala, but they are not as good as the Girls' Boarding Schools.

Thinking of all these things we are trying here in Rawalpindi to have a good Boarding House for Christians. We have a dozen boys in the Christian Boarding House, and 42 in the non-Christian Boarding House.

The Christian Boarding House is an old house in which the former second

Masters of the High School used to reside. It can only accommodate 12 Boarders, and is not a very comfortable Boarding House, but this is all we have to begin with.

The boys rise at 5 a. m. these Summer mornings, and are in School at 6:15 a. m. Then they come home at 9:30 a. m. for breakfast and are again in School until 11:30 a. m. Then they rest till 2 p. m., and then prepare their lessons for the next day.

In the evening from 6 p. m. to 8 p. m. they are on the playground, for hockey, football, cricket or tennis. They have dinner about 8:30 and then family prayers.

The Christian boys come regularly to all the church services, and in addition they have a weekly Christian Endeavor meeting, and once a month they have a Mission Study Circle.

This little account is sent with the earnest desire that those of you who read it will help us by your prayers that we may have His wisdom in starting this Boarding House, and that we may be able by His grace to influence and train these lives for the service of the King of kings.

Yours sincerely,
M. R. SAMUEL.

* * *

Editor's Note:—We had hoped to have a report from Lyallpur Presbyterial which was appointed to meet in Sangla Hill, April 7-8, to send with the others, thus making our circle of Presbyterials complete; but we received word that on account of the severe outbreak of plague in Sangla Hill and the district around, their Presbyterial had to be put off, and they had no meeting. E. L. P.

RAWALPINDI PRESBYTERIAL.

By Miss Ella Gordon.

This Presbyterial consists of only two societies, that of Rawalpindi and Jhelum, and has no membership of village Christians, as these two large districts are as yet unevangelized; the Christian communities residing in the two cities. The Presbyterial met at Jhelum on March 26-27, and was opened by a devotional service led by the President, Mrs. E. L. Porter. Her subject was the "King of Glory," and one of the thoughts she emphasized was the necessity of an uninterrupted and unbroken line of communication between our King and ourselves as His ambassadors.

The main part of the program was taken by our Indian sisters, and the following subjects were dealt with: "The Greatness of the King's Business," "Resources of the Kingdom," "The King's Treasury," "Drilling the King's Army," "The Unity of the Kingdom." These papers were prepared with most unusual care and showed an insight into the needs of our field, and a spiritual vision that appealed very strongly to the hearts of all who heard them. The Indian Church has certainly achieved to some extent a consecrated, educated leadership among her women, and we saw a new vision of hope for the future of Indian womanhood, as we listened to these dear sisters, themselves miracles of grace, and heard through them God's call to higher service.

The subject of prayer was also much emphasized and a part of every session set apart for audience with our King. The Synod of the Punjab was also to meet in Jhelum a few days after our Presbyterial closed, and as it was felt that this meeting of Synod was a very important one in many respects, much prayer and intercession was offered especially on their behalf.

Another unique and most helpful feature was the shortening of the program for the evening sessions in order that the whole company might break up into small groups of from half a dozen to a dozen, each with a separate leader to spend the time in prayer. In these little prayer circles, close together out on the lawn under the stars, in some little tent nearby, and in this corner of the room and that, the application of the teachings of the day seemed to become personal; every woman or girl almost without exception, expressing to God in hushed and earnest tones her longing after and determination to appropriate the specific blessings that day had revealed to her as her inheritance, not infrequently, also, a determination to

RAWALPINDI PRESBYTERIAL SOCIETY.
They had a Social at Close of Their Session.

have done with some besetting sin in the strength Christ offers. These prayer meetings tended to solemnize each heart, and obviate that evanescent effect which we have so often seen even in really good meetings.

The dignity and privilege of motherhood was touched upon, in fact dwelt upon, by every speaker, no matter what her phase of the subject. This was remarkable, and most gratifying, for we believe that when our Indian Christians achieve to a consecrated parenthood and holiness in the home, that India will be won for Christ.

A most interesting report of the W. G. M. S. held in Washington, Pa., 1913, was sent us by Miss Morrison. This was translated and read at our meeting by Miss Anna Hamilton.

The Thank-Offering service was a special feature of our Presbyterial. It was conducted by one of the Indian sisters. The Thank-Offering amounted to $46.13; out of this amount it was voted to send $10 to the "Mrs. Foster Hanna Fund," the large amount of the remainder being given to the Synod Home Mission Fund, and the British and Foreign Bible Society. The meeting closed with a consecration service conducted by our pastor's wife, Mrs. Gandu Mal.

GURDASPUR PRESBYTERIAL.

By Miss Olive R. Laing.

(See Fourth Page of Frontispiece).

The Women's Presbyterial of Gurdaspur Presbytery met at a small village called Awanka, which is a half mile from the city of Dinnanagar, where is the nearest railway station.

Many of the women walked long distances to get to some railway station and then came the remaining miles on the train. There was a splendid representation from the villages both of Pathankot and Gurdaspur districts. Eight societies were represented and many groups of women promised that by another convention time their villages would have a society. One delegation, whose society is not yet a year old, came bringing its Thank-Offering box of burnt clay. It was a hollow clay ball flattened a little on one side in order to make it stand. On the top was a slit into which the coins could be dropped. On the side of the ball was a rude picture of a woman reaching out to drop her coin into the ball. In order to get the money out of the ball, it had to be broken, and when the money was counted, the ball was found to contain 82 cents.

As this was the entire contribution of the society for the year, one-tenth of it was taken to put into the Presbyterial fund and the remainder all went to the

Thank-Offering fund. Not one of their number asked to have her traveling expenses paid.

Two other societies brought in little wooden boxes. One contained 60 cents and the other $1.62. Other societies and individuals brought their offerings and the whole amounted to $30.33.

In all there were about ninety women and girls present. The second night forty women and children slept on thick cheap matting spread on the earthen floor of the church. They talked until about midnight and at five o'clock in the morning they began to sing psalms.

A flag was offered to the group of village women who would sing from memory the greatest number of psalm selections and give the most Thank-Offering. The flag was awarded to the women whose Thank-Offering was $1.62.

The delegates were entertained by the Christians of Awanka village with only a little aid from outside. The mission ladies of Pathankot and Gurdaspur districts had their camp at Awanka and entertained themselves.

SIALKOT PRESBYTERIAL.

By Miss Dora B. Whitely.

In spite of the fact that our nearest railway station is 24 miles distant, about 75 women gathered in Zafarwal City for the Presbyterial which was held April 1st and 2nd. They came from the three districts of Pasrur, Sialkot and Zafarwal. One woman walked 26 miles, carrying a large two-year old child, in order to attend the meeting. No doubt she enjoyed every moment of the Presbyterial and was greatly benefitted by it, for it had cost her a good deal to attend.

"Service" was the theme of the meeting, and most interesting and instructive papers and addresses were given by the Indian women on "Service to Our Friends, Children, Neighbors, Etc." One of the older missionaries said, "Some years ago I would not have thought that our Indian sisters would ever be able to give us such instruction." Miss K. Mukerji, of Gujranwala, spoke to us on "Service to the Non-Christians" and Mrs. W. T. Anderson, of Rawalpindi, gave a splendid Temperance address. Three sessions were held each day and the interest of the women seemed to increase with each meeting.

One of the specially interesting features of the Presbyterial was the Bible Story-telling Contest conducted by Miss Roma Beatty. Three women from each district entered the contest and were allowed to choose their story from among the twenty that had been taught the village Christians last year. It was all the more interesting because none of the women could read but had learned the stories from their several teachers. The judges found it difficult to decide on the best three, who received prizes. We hope that this may be a permanent feature of our Presbyterials.

One of the accompanying pictures shows the three who won the prizes.

Sialkot Presbyterial Missionary Society which met at Zafarwal, April 1-2, 1914.

Hussan Bibi, who walked 26 miles, is the one dressed in dark clothes. She is a Mohammedan convert and a very earnest Christian woman. The other picture is the Presbyterial group.

Our Thank-Offering taken up at the time of the Presbyterial, amounted to $9.00. This was donated to the work among the lepers at Bawa Lakhan. The Sialkot City Society took the banner this year. The work in all the societies is encouraging and our Presbyterial was an inspiration for the coming year. I am sure that we will render better service to our Lord in the future.

SARGODHA PRESBYTERIAL.

By Miss Laura Cleland.

The babel of voices that arose from beside our house Saturday evening would have caused a stranger to wonder what had been let loose here. It was only a crowd of Punjabi women who had come in for the Presbyterial. They commenced to arrive about five o'clock in the afternoon and by dark our house was the center of a busy scene. People were coming and going, meeting old friends and making new acquaintances, some were cooking, others were eating and all were happy. We had pitched three large tents just beside our house and carpeted them with matting and here the women stayed from Saturday evening till Monday afternoon, sleeping, eating and having their meals in the same place. These pieces of matting served for church benches, for chairs and even for beds at night. That Punjabi is very poor indeed who does not have a bed on which to sleep, but beds could not be provided for such a crowd so the women had to sleep on the ground. There were no complaints as far as we know. One woman remarked the next morning, with the usual Punjabi extravagance, "My bones are broken from lying on the ground," but the bright smile with which she said it led one to think she was stating a cheerful fact rather than a complaint. Another was overheard to say, "After all, what is so good to sleep on as the ground?" Whether this statement is true because it is impossible to fall off the ground or because she is of such a happy, contented disposition that the thing that is at hand is the very best thing, I do not know, but I thought if I had nothing better than a bit of hard matting and a piece of thin cotton cloth between me and the ground I could hardly have taken that view. Even Sabbath night when a rain came up—a most unusual thing for this season—and the water came in on them, raining down from above and running in from all sides, there were no complaints, they were distressed only because we got wet trying to make them comfortable.

We had given out word that we would either sell food to the people at cost price, or have arrangements made whereby they could do their own cooking. Some brought enough cooked food for two or three meals, others bought food stuffs of us and made it up and others bought the cooked food. They were very cheerful and happy with all the arrangements made for their comfort. Those who came bore all their own expenses. Some came as much as an hour's ride by train, and others walked ten or twelve miles carrying their babies. Those who could not be away over night came Sabbath morning and returned home in the evening.

The program was good. Nearly everything was done by the Indian members and every part showed careful preparation. We tried to give the women in the villages that we visited during the camping season an opportunity to give a Thank-Offering. Much interest was taken in it, and it amounted to almost $33. They decided to give a half of it to our Synod's Home Mission work and a half of it as the first contribution to the Girls' Boarding School Building which is to be erected in Sargodha.

The business meeting was very interesting to us Westerners. We carefully forgot that we had ever heard of such a thing as Robert's Rules of Order and did business with the rest of them in a way that Punjabi village women could understand. The interest the women took in all the business transactions and their happy, contented spirit amid all

the discomforts of the occasion stand out as especially worthy of note because they show some of the progress of the Indian church. Another thing that touched us missionaries very much was the almost entire lack of ceremony such as is so common in the East and the freedom with which they talked with and dealt with us so that we felt they had made us really their own people.

SUDAN.

Nasser, Sudan, April 19, 1914.

Dear Friends:—

We are at Nasser once more and there are so many things to be done at a new station like this, one hardly knows what to do first. Of course, for the doctor, the patients are the first work and such poor sick people do come here; you never see such sick ones at home for the doctors say our people would die before they got so bad. The other day a poor woman walked some distance here two days after giving birth to a baby to get medicine for dysentery—she recovered.

There is a disease that destroys the nose and the vocal cords and causes death if not arrested; those who are treated and recover you can imagine are not objects of beauty and they speak in sepulchral tones.

Last Sabbath the first Women's Meeting at Nasser was held. There were four here and they seemed to enjoy it. They said more had wanted to come but they were afraid of me. I told them to go and tell the others it was safe for them to come, that I wouldn't hurt them. They laughed and said they would—we'll see. They are like children, they think Betty's dolls are wonderful, in fact they are almost afraid to touch them.

These people need your prayers that their hearts may be prepared for the coming of Christ.

Very sincerely,

(Mrs.) Charlotte Claney Lambie.

CONGRATULATIONS RECEIVED FROM OUR FOREIGN MISSIONARIES ON ENLARGED MAGAZINE.

I most heartily congratulate the Magazine Committee on the enlarged edition of the Magazine and am sure all the missionaries will be 24 pages happier each month.

A. M. Hamilton.

I would not only congratulate the Magazine Committee on the Enlarged Magazine in the future, but also all women who enjoy the great privilege of reading it.

What we have been receiving has been a Magazine that we are all proud of and I feel sure it will become better all the time.

M. A. Lawrence.

"Nothing succeeds like success." If there has been any one undertaking in our United Presbyterian Church that has been succeeding, it has been the Women's Missionary Magazine. Not only within our church but also outside has it been winning a name for itself.

We congratulate the women of our church on their Enlarged Magazine. It will mean a more extended field of usefulness and a wider door for pushing the work of "women for women" in America, in Africa, in India. We of India say a most hearty "God-speed" to the new Magazine.

Yours in His service,

J. A. McConnelee.

Sargodha, India, April 22, 1914.

Next to the delight one feels in seeing one's daughter grow up into sweet young womanhood is in seeing other young persons in which one is interested do so. Our congratulations to the faithful Magazine Committee are most hearty and sincere.

Minnie Parks Anderson.

We are delighted to hear of a 68-page Magazine. India will furnish her share of the material and then leave volumes unwritten. India is awake after a sleep of centuries. Marvellous changes are taking place with lightning-like rapidity. Success undreamed of is crowning the work of the church. An enlarged Magazine will better help to tell the story to thousands who are watching her progress.

As missionaries we rejoice in this sign of increased interest in the mission work of the church. We believe that new inspiration will come to the church from this larger opportunity for mission study.

E. L. PORTER.

Rawalpindi, April 29, 1914.

My Dear Editor:—

Word that the Women's Missionary Magazine was to be increased a half or more in size and therefore in opportunity, came as a very pleasant surprise indeed to us on the Mission field who appreciate very much its monthly visit as well as the opportunity afforded of setting before the women of the church the work on the fields.

I cannot understand how this great increase can be effected for the small additional amount asked in the way of subscription but there is certainly a great deal of generous, unselfish labor given some place and I suspect that no little part of it is in the Editorial sanctum.

We shall continue to wish the Magazine all the success possible and trust that its field of usefulness and influence may continue to increase rapidly. This we also know will only be possible by the continued cooperation of the forces at home and on the field and so we wish to assure you of our readiness to do all that we may be able whenever the opportunity arises.

Very sincerely,

W. E. NICOLL.

VIOLET SCOTT AYRES.

A message has come from our India missionaries telling of the death of Mrs. Violet Scott Ayres, at Sargodha, India, June 19th.

Mrs. Ayres had only been ill a few days with appendicitis. On account of the intense heat an operation was delayed as long as possible. The operation seemed necessary but Mrs. Scott only lived three days. She passed into eternal life June 19th and was buried in Jhelum on June 20th.

This is a sore trial to the mission in India. Mrs. Ayres was born in India, a child of missionaries, Rev. and Mrs. T. L. Scott, of our India Mission. Mrs. Ayres was a graduate of Westminster College. She was by nature and grace well prepared for her choice in life. She was a charming young girl and much loved by all who knew her. She went to India in September, 1911, under appointment of our Women's Board. In the Spring of 1913 she was married to Rev. R. E. Ayres, who had gone to India as a missionary in the same party.

This sorrow is a strange loss to the home and the church—one just ready for the real service of life.

LIFE, NOT DEATH.

I saw beneath the casket's lid
A sweet, pale face,
By fair white roses almost hid,
Which well did grace
The silent sleeper resting there,
And yet beyond the pain and care.
The storm of life had passed away,
And death's sweet calm
Had settled round the peaceful clay,
And brought a balm.
We call it **death**; but it is life
To sweetly drift
Beyond the darkness and the strife,
Beyond the rift,
And gain the bright, eternal home,
From which our footsteps never roam.

TIDINGS FROM THE MISSION FIELDS FOR ROLL CALL.

The Christian workers in Utah, the "Islam of America," have taken steps to organize a State Federation, with a representative council. This Federation is to hold a two weeks institute each year, where pastors and other workers can study together the problems of the Home Mission fields.

* * *

During the Student Volunteer Convention in Kansas City, January, 1914, one hundred and thirty Chinese students from over fifty different colleges in America, met in conference four afternoons to discuss such topics as, "China's Religious Need" and "The Part Chinese Students Should Take in China's Evangelization."

* * *

In India a special Bible Conference has been held for head men of villages who are interested in Christianity. For two weeks two hundred of these men were present, many of them accompanied by their wives and children. Large numbers of men who were unable to read memorized the story of Christ's life, so as to be able to tell it, and apply its teachings to the lives of their people in the villages.

* * *

In 1882 the American Bible Society printed the first complete Zulu Bible. Since then it has shipped Zulu Scriptures to South Africa by the ton. Today, thousands of natives are eagerly waiting for the revised Bible in their own language which is being printed at the Bible house in New York. The revision is the work of Rev. J. D. Taylor who has served as missionary in South Africa for fifteen years. His wife copied the entire revised Bible on her typewriter for the printing press.

* * *

The late International Prophetic Conference in Chicago interested in the second coming of Christ was attended by twenty-five hundred persons from twenty-nine states and nine provinces of North America.

It is a solemn fact, that the total number of Scripture portions ever issued by all Bible Societies, would not give one portion to each one of the 320,000,000 inhabitants of China living at the present time. Is this "preaching the gospel to every creature?"

* * *

Of late years a great change has been taking place in the attitude of certain classes of the French people toward the Christian religion. The educated young men are the leaders in the movement, and they are having great influence in the literature of the country.

* * *

In Japan ninety-five per cent. of children of school age are in educational institutions. She has almost 7,000,000 of pupils in her elementary schools. In the secondary schools nearly 200,000 students are enrolled. About 90,000 students graduate annually from the various schools in Japan.

* * *

The great annual gathering for the Choctaw and Chicasaw Indians was attended last summer by about 1500 Indians. From sunrise till late at night the interest in this religious gathering was unabated. The old-timers sang only in their native language but the "educated" young folks sang in English, their favorite hours being eleven or twelve o'clock at close of night service. On Saturday night these young Indians kept up their religious song service till four o'clock Sabbath morning.

* * *

War and bloodshed have not seriously interfered with the orderly business of the Bible Society Agency in Mexico. Its semi-annual report shows a list of 28 colporteurs—mostly Mexican—and a distribution of nearly 10,000 copies of the Bible or portions of it, the sales exceeding $3000.

A STANDARD OF EFFICIENCY.

Approved and recommended by Women's General Missionary Society of the United Presbyterian Church of North America. For use in congregational societies.

I. A ten per cent. increase in membership over statistical record of previous year.

II. (Sec. A). Increase in contributions to all departments of our Women's Work. (Sec. B). All missionary society funds to be sent through Presbyterial treasurer to treasurer of our Women's General Missionary Society.

III. All Reports, Contingent Fees and Pledges, attended to promptly when due.

IV. A definite share in Home or Foreign Missionary's salary.

V. Ten per cent. gain in number of subscriptions to our Women's and Juniors' Missionary Magazine.

VI. Systematic study of Mission Study Text Books.

VII. A Prayer Circle to meet at stated times, or at call of President.

VIII. (Sec. A). A Young Women's Missionary Society or Sabbath School Class Circle. (Sec. B). A Junior Society or Little Light Bearers' Band.

IX. A ten per cent. gain in number of tithe payers in society.

X. Increase in Thank-Offering with observance of Self-Denial Week, prior to annual ingathering.

Ten Points. Ten Credits to each Point. Honor Roll, One Hundred per cent. Report annually to Presbyterial Statistical Secretary. "Study to show thyself approved unto God." 2 Tim. 2:15.

PRAYER.

WHAT IS PRAYER?

Drawing nigh unto God. James 4:8.
Pouring out the heart. Psalms 62:8.
Calling upon God. Jeremiah 33:3.

WHO HAVE THE PRIVILEGE OF PRAYER?

Whosoever will. Romans 10:13.
All are invited. John 6:37.

HOW TO PRAY.

With reverence. Psalms 95:6.
With humility. Luke 18:13.
With faith. Mark 11:24.
With patience. Psalms 40:1.
With submission. Matthew 6:10.
With perseverance. Matthew 7:7.
With thanksgiving. Philippians 4:6.
With the whole heart. Jeremiah 29:12.
With the help of God's spirit. Romans 8:26.
In the name of Christ. John 16:23.

WHEN TO PRAY.

At all time be in the spirit. 1 Thess. 5:17.
At stated times. Psalms 55:17.
In time of trouble. Psalm 50:15.
In time of joy. Colossians 4:2.
In sickness. James 5:15.
When God is near. Isaiah 55:6.
Always. Luke 21:36.

WHERE TO PRAY.

In secret. Matthew 6:6.
In company with others. Matthew 18:20.
In God's house. Isaiah 56:7.
Everywhere. 1 Timothy 2:8.

WHY WE NEED TO PRAY.

As a safe guard against temptation. None are safe without prayer.
To gain strength for duty. (Cite David.)
To be more Christ-like. (Cite Christ in prayer.)
That we may be saved.
The ignorant may be saved without education;
The poor without wealth;
The sick without health;
The deformed without beauty;
But none can be saved without prayer.
We must ask—if we receive.
We must seek—if we find.
We must knock or heaven will not be opened unto us.

M. C. P.

FOR WHAT TO PRAY.

PRAY for the Magazine.

With special reference to the work and the workers of our missions and missionaries this page is set apart.

It is desired that our readers study this page; keeping in mind the privilege of prayer for those who have given their lives for special work. As we indicate the special fields this month, may it not be that there will be a volume of prayer and also thankful praise to God that we can through Jesus Christ pray a believing prayer.

PRAY for the young women who will go to India and Egypt this Fall as missionaries.

They will leave the homeland in September. Miss Martha Strong will enter the mission field in India.

Miss Davida Finney and Miss Ruth Eddy will go to Egypt. PRAY for them during the months of August, September and October.

PRAY for those who are returning to their fields for another term of service. Although they have the blessed comfort of experience and trust in God in the years they have spent in foreign lands they wish your prayers.

PRAY for the building of the Girls' Day and Boarding School at Tanta; for the wise and safe construction of this notable building.

PRAY for the Sialkot Convention in India. May no harm or pestilence hinder the great blessings God has for India through that convention.

PRAY for the New Wilmington Conference and the meeting and farewell influences there upon each one.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Foreign Secretary, 6410 Beacon St., Pittsburgh, Pa.

THE FIRST word in the above named department in our Enlarged Magazine is one of gratitude and praise to our heavenly Father, for answered prayer, for gifts of money and for consecrated lives.

While we regret that a larger number of young women are not ready to go as His ambassadors we are very grateful that we are permitted to send three this year—two to Egypt, whose names have already been published, and one to India; Miss Martha Strong of Hoopeston, Ill., having been elected in July. She is a graduate of the Hoopeston High School and of Muskingum College and has had two years' experience in teaching. We trust that all the readers of the Magazine will pray that these three young girls may be used mightily by the Spirit to the upbuilding of the Kingdom of Jesus Christ.

No one yet in sight to send to the Sudan—our most needy field! Miss McIntyre has been forced by ill health to return to this country for an indefinite stay, thus leaving much to her regret all the burden of the Girls' School at Khartum North upon the Misses Bradford and Grove. We are earnestly entreating the Master to thrust out some of His daughters to labor in this special harvest field.

The party for India expects to sail from New York, September 2 and will consist of the following named young women: Returning from furlough—Miss Nancy Hadley, Miss Fanny C. Martin, Miss Jean Morrison. New Missionary: Miss Martha Strong.

Egyptian Party sails September 5. Returning from furlough: Miss Carol McMillan, Miss Minnehaha Finney. New Missionaries: Miss Davida M. Finney, Miss Ruth Eddy.

All our outgoing missionaries and several members of the Women's Board are planning to attend the New Wilmington Conference, August 14-24. A conference between all foreign missionaries and members of boards in attendance at New Wilmington is also to be held for three days. Much time is to be given to intercession and the balance to general discussion of matters of mutual interest and responsibility.

Plans for Girls' School building in Tanta, Egypt have been approved and work will be pushed as rapidly as possible. Letter from Dr. Grant says that the work on enlarged hospital at Tanta is progressing so rapidly that money on estimates will be needed sooner than committee thought. Will everyone who reads this page send a contribution promptly for this very badly needed building. Dr. Grant's clinics are growing in popularity every day and largely increasing in number of patients. His out practice is also making great demands upon his time and strength. We are very glad to learn that he is even asked to undertake some hareem work, a very unusual experience for a man in the Delta. Let your prayers and your gifts go together before God on behalf of our medical work in Egypt.

Two male and two female doctors will be needed as soon as building is completed. Who will volunteer to go? Miss Emma Dean Anderson of India landed in San Francisco, July 16th in good condition. Do not ask her to make any public addresses before October.

While enjoying our summer's rest let us continue to remind our Leader and Lord of all the needs of work and workers, asking Him out of His fullness to send us all we need that His work may prosper and grow for His name's sake.

MRS. H. C. CAMPBELL.

EDITORIAL.

THE WOMEN'S MISSIONARY MAGAZINE.

With this issue we enter the twenty-eighth year of the publication of the Women's Missionary Magazine. During the period of publication not one issue has failed to appear although it cannot be said that the Magazine has been received into every home of our denomination. There is nevertheless reason for great thanksgiving because of a large circle of readers, and the many kindnesses shown in behalf of its message.

The story of the beginning and careful management and successful growth has already appeared in past numbers.

NEW ERA.

Now we enter a larger field. This the August number is the first issue of our Enlarged Magazine. This venture to increase the size of our Magazine from 44 pages to 68 pages has not been without much thought and prayer. The plan to enlarge was made necessary from our steady growth along all lines of missionary effort. Anyone following the interest of our women in extending our work in every department will readily admit the need of having corresponding growth in the printed page. More space was required, the demand upon its pages increasing, and the subscription price of sixty cents per year, that has carried the Magazine for a long period of years to our subscribers, could not be continued. Even for the past few years the 44-page, eleven times a year, and the 100-page—July number—were a severe task upon the editorial management. Nor was that all. It does not seem compatible with a missionary enterprise to expect those who contribute to its pages to make bricks without straw.

In our endeavor to make the best possible Magazine, a periodical that would carry the increasing growth of a missionary organization and not allow our periodical to suffer defeat in its purpose for lack of sufficient contingent fund, we simply had to make a change—give less, or move forward into a new era.

ENCOURAGEMENTS.

The encouragement in this venture is all that could be expected. The plan to enlarge and its endorsement, by the Women's General Missionary Society in Convention at Philadelphia, the ready response to the increased subscription price, have been all that the servants of the General Society could anticipate.

The making of a good Missionary Magazine is not alone with the Editorial Committee, nor the contributor to its pages. Very much depends upon the sympathetic reader whose subscription is not allowed to lapse and who has realized in her relation to the Magazine that she can help to lighten the incessant task of making a good Magazine, for it is shared with every one who desires to have the good work succeed, and there are many persons, yes a large number of such women, in the list of readers of our monthly Missionary Magazine. Now while this is perfectly consistent with the large and increasing demands for projected work under care of our Women's General Missionary Society, it is but right to tell these women that the necessity for an Enlarged Magazine and the plans for a better Magazine

are the results of their loyal support during the past 27 years of its publication.

We may never have occasion to write so enthusiastically on this point again, yet it is most fitting to say now that there is no reason to doubt the support of this venture as it is assuredly proven by the many prompt renewals at the increased cost. While we felt this change would be supported by our women because of its merits parallel with the growth of our women's work, nevertheless the magnificient spirit manifested is an inspiration that compensates for the increased responsibility of such a venture.

The undertaking carries an inspiration compelling the editorial management to try to give the best possible Magazine. Our enthusiasm finds its counterpart in the opening possibilities from every field.

NO CLUB RATES.

It might appear to some that the Editorial Committee could arrange clubbing rates. This feature has been carefully thought out and the one outstanding purpose to turn all the benefit into making the best possible Magazine thereby doing the right thing for the largest number forbids anything but one price to all. We give our time, and carry the responsibility; also there is the faithful Magazine Agent to consider in your society, she too, gives of her time and we all work together with one end in view, namely, to make the printed page an ambassador for Jesus Christ, and all that His great love chooses to bless.

ONE NEW SUBSCRIBER FROM YOUR SOCIETY.

Beginning with the September number we will give the name in the Magazine of every local society that will send us *one new subscription* at one dollar per year. We will hold space for this proposition until February number, 1915, when another plan may be presented to enlist a larger number of subscribers.

FOR GREATER SERVICE.

We cannot at once outline the policy of the Enlarged Magazine, but we can confidently say that your support will find its compensation in your continued interest and with God's help we hope not to disappoint you. We cannot fail if it is God's will to promote our interests in His Kingdom.

There is no principle at stake in the enlarging of our information in behalf of worldwide Christian missions. The small self denial of increased cost is more than compensated as you have a part in making your own Women's Missionary Magazine the best possible to be made in behalf of our work.

Before closing this editorial let us join in a word of thanksgiving to God for His wonderful care of the mission work as appointed to us. Let us pray together in these words:

"Unto Thee, oh Lord, do we give thanks, unto Thee do we give thanks; for that Thy name is near Thy wondrous works declare."

"Not unto us, oh Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

"Praise the Lord!"

* * *

"The great mission of the church is to hold forth the truth of God, that truth which is able to make men wise unto Salvation."

* * *

The summer conferences are now in progress. The entire country is full of the opportunity offered for study of God's word. During the month of August all the popular resorts for Bible

study will have a large patronage. When one looks over the audience at one of these summer Bible schools and tries to calculate the possibilities of this one school, if everyone present would multiply their advantages as the grain of corn or wheat is expected to multiply if it is to do its function in reproduction, the calculation is simply overwhelming.

We sat in the Foreign Mission Study Conference at Northfield where at least fourteen hundred women were in daily attendance, four hundred of this number young women with sincere countenances, bright minds. All of this number were in a six-day study of "The Child in the Midst," (the mission study text-book) led by the magnetic teacher, Mrs. Helen Montgomery. Every hour was filled with intense interest and one would reasonably infer that it was an audience that had a purpose.

"The Child in the Midst" is the text-book for the six-month study of Foreign Missions. It is burdened with its appeal to the women in Christian America. Northfield is only one of the many places where this text-book is made the subject of appeal to the women of Christian opportunity. What proportion we ask again of the countless number who have heard the call from non-Christian lands will in any way respond!

Is it right to travel East and West, North and South to learn of the needs of the non-Christian world? Yes, it is right, if we are to *learn how to do our part for the healing of the great open sore of non-Christian lands.*

How many young women have been impressed with the call to Christian service this summer?

The United Presbyterian Church is not behind in its large provision for Summer Conferences. Tarkio College is now in full session, with able instructors; Muskingum follows; New Wilmington has the time arranged for August 14-24; all of these are for one supreme purpose, else they are valuless, namely, the better preparation for Christian life and service. The urgent call to needy fields is heard by everyone who attends any Christian Conference. The funds to send the volunteer are as urgent. If the proportion of young people who have heard the call is an indication of the life of the Christian Church there should be an enlistment for service and a pouring out of the best in life, gifts, prayers as never yet realized. May we not believe it possible!

* * *

Dependable support of missions is procurred through intelligent interest in missions.

* * *

The one solution of the race question is to make men on both sides of the color line so efficient, so decent, so upright, so fairminded, that neither white nor black shall have reason to despise or hate the other. To the bringing about of this happy consummation every true citizen and every true Christian should bend his utmost sympathy and effort.—Dr. Weatherford in Southern Workman.

* * *

THE NEXT FEW YEARS.

If we project our view over the next few years, they seem to be charged with solemn meaning. The year 1915 is the focal point towards which many events converge. This was the date originally fixed for the opening of the Panama Canal, though it is likely to be anticipated. The Baltic Canal is likely to be opened in the same year. No one can foresee what changes these two engineering feats may mean in the balance of world-power. In 1915, the existence of a hundred years of peace be-

tween two great branches of the Anglo-Saxon races on either side of the Atlantic is to be commemorated. But an event which has greater significance than these for Christian people is the 500th anniversary of the death of John Huss, also in 1915. Those who have the fullest acquaintance with the spirit of Bohemia, especially among the Czechs, assure us that a great exodus from the Roman Catholic Church is being prepared for 1915. Our lot is cast in great times, and the next few years are likely to be the greatest any of us have seen. May we be worthy to stand before the Son of Man when He cometh!

* * *

Blessed are the peace makers for they shall be called the sons of God.

* * *

THE GREATEST WONDER.

Much was said by ancient writers about the "Seven Wonders of the World"—the Pyramids, the Pharos, the Colossus at Rhodes, the Temple of Diana, the Hanging Gardens at Babylon, the Statue of Jupiter at Athens by Phidias, and the Mausoleum, erected to the memory of Mausolus, King of Caria, B. C. 353.

Not one of these is mentioned in Holy Writ; for not one of them would have a bearing on the great purpose for which the Bible was written—"to make wise unto salvation."

We have often heard it said that if those who lived a hundred years ago were to return to earth they would be greatly astonished at the changes that have taken place. With what wonder would they look on the railway train, the great steamships, the telegraph and the telephone, etc. I do not believe they would be deeply concerned about such things. They would be so taken up with another wonder that they would give but little attention to these modern inventions—marvellous as they are in themselves. They would be so absorbed with the indifference of a lost world to the great matters of eternal salvation, that they would have little mind for anything else.

If it were possible for the redeemed to return from Heaven, the marvel of marvels to them would be—the indifference which the great mass of people—church members included—manifest concerning the "house not made with hands."

If the lost in Hell could return, their great marvel would be that multitudes are hastening on to that place of endless torment, and yet are wholly unconcerned about it. At this they would cry out with Jeremiah, "Be astonished, O ye heavens, and be ye horribly afraid!"

—Editorial Christian Union Herald.

* * *

One new subscription will be acknowledged in the Magazine.

* * *

The American Bible Society in its Ninety-Eighth Annual Report announces that the issues for last year amounted to 5,251,176 volumes. This surpasses all previous records, and shows an increase of 1,201,566 volumes over the total for 1912. The issues have consisted of 412,229 Bibles; 763,158 New Testaments, and 4,075,789 Portions.

Especially noteworthy is the circulation in China where 1,653,965 volumes were sent out. An advance of 286,561 volumes over the previous year. We most heartily congratulate the work of our fellow workers and friends.

—From The Bible in the World.

* * *

"The Negro's greatest present need is for more needs."

—Booker T. Washington.

A MESSAGE FROM COLUMBIA HOSPITAL.

The work of the Hospital has been very much increased during the past year and in order to meet the demand for fruits, jellies, jam and vegetables, the managers are making an appeal to the women of the different Missionary Societies and the church in general for the supply of these needs, greatly appreciating donations made in past years.

All donations should be sent to Columbia Hospital, Penn Avenue and West St., Wilkinsburg, Pa., and have placed inside the box or barrel name and address of sender, so that proper acknowledgement may be made promptly by our Donation Secretary, Mrs. S. S. Stewart, Maple Avenue, Edgewood Park, Pa., P. O., Swissvale.

Kindly notify Donation Secretary or Superintendent of Hospital when goods are shipped. Please send for empty jars, as we are glad to dispose of them as long as the supply lasts.

Committee,
MRS. A. M. SCOTT,
MRS. R. S. MCCAGUE.

* * *

Contributed to the Sarah Foster Hanna Memorial Fund: Jhelum, India, Presbyterial Society, $10.00.

HER GLADNESS.

"My darling went
Unto the seaside long ago. Content
I stayed at home, for oh! I was so glad
Of all the little outings that she had.
I knew she needed rest. I loved to stay
At home awhile that she might go away.
How beautiful the sea! How she enjoys
The music of the waves! No care annoys
Her pleasure, thought I. Oh! it is so good
That she can rest awhile. I wish she could
Stay till the autumn leaves are turning red.
'Stay longer, sister,' all my letters said.
'If you are growing stronger every day,
I am so very glad to have you stay.'
"My darling went
To heaven long ago. Am I content
To stay at home? Why can I not be glad
Of all the glories that she there has had?
She needed change. Why am I loth to stay
And do her work, and let her go away?
The land is lovely where her feet have been;
Why do I not rejoice that she has seen
Its beauties first? That she will show to me
The City Beautiful? Is it so hard to be
Happy that she is happy? Hard to know
She learns so much each day that helps her so?
Why can I not each night and morning say,
I am so glad that she is glad today."

* * *

Information generally precedes interest in missions; prayers and gifts follow.

Our Outlined Program for 1915 will appear in the September Number of the Women's Missionary Magazine.

STUDY FOR THE MONTH.

SEPTEMBER — FREEDMEN AND INDIAN MISSIONS.

Bible Reading—Zephaniah 3:14-20.
Roll Call—Promises for Deliverance.

Topics for Study.

FREEDMEN.

1. A Tour of the Missions.
2. Industrial and Educational Missions for the Freedmen—Illustrated.
3. The Need of Increased Funds for Freedmen Missions under care of Women's Board.
4. Folk-Lore of the Negroes.

THE AMERICAN INDIAN.

1. Can the Indian be Won for Christ?
2. Indian Problems. What are They? Whence do They Arise?
3. Settlement of Indian Problems Along Christian Statesmanship.

Literature Department

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

"Incline thine ear unto wisdom, and apply thine heart to understanding."—Prov. 2:2.

Again it has become necessary to appoint a new secretary for the Literature Department. We come into the work, hoping that the Department may be greatly used in the work of the Kingdom this year as it has always been.

Only by a thorough and intelligent knowledge of the needs and conditions of the mission fields does a church come to its fullness in working, praying, giving. It is the aim of the Literature Department to diffuse this knowledge and light, and we are hoping that all our missionary societies may avail themselves of the helps offered by this Department, and that it may be useful in the work of the local societies.

The study and use of the literature found in the CATALOGUE of PUBLICATIONS should be very helpful in arranging for the meetings of the society.

HELPS for MEETINGS will assist in conducting meetings in a parliamentary way, and DEVOTIONAL HELPS may guide in the selection of suitable scripture and praise for the opening exercises.

Choose leaflets from OUR FOREIGN FIELDS in arranging a program on India, Egypt or the Sudan.

In OUR HOME FIELDS there are interesting and helpful leaflets on each of the four departments: Freedmen, Indians, Mountaineers, and Foreigners; and in HOME MISSIONS—GENERAL there is literature on Ministerial Relief, Parsonage Work, and Mormonism.

Distribute NARRATIVE, MISCELLANEOUS, and BIOGRAPHICAL leaflets among the members as fuel to keep alive the fires of missionary zeal and effort.

In preparation for the Annual Ingathering make use of Thank-Offering boxes and envelopes. Use the GIVING leaflets and one of the THANK-OFFERING SERVICES prepared by the Thank-Offering Secretary.

In YOUNG WOMEN'S SUPPLIES and JUNIORS' and LITTLE LIGHT BEARERS' SUPPLIES will be found many interesting leaflets on these departments of work.

The latest TEMPERANCE LITERATURE may be obtained from the Temperance Secretary.

Do not overlook the fine assortment of MISSIONARY PICTURES. These pictures of 160 missionaries and missionary scenes would be very valuable in creating missionary interest.

May we not urge the Literature Secretary of each local society to secure a CATALOGUE of PUBLICATIONS containing prices of all the supplies?

In addition to the helps enumerated in the Catalogue, we are prepared to supply you with the new Foreign and Home Mission Study Books.

We are hoping that many societies are preparing to take up the new Foreign Study Book for this year: "The Child in the Midst," by Mrs. Benj. W. Labaree, and are going to make it a real study, so that there may be awakened an interest and a desire to serve the Master who was a child on earth and who loved little children. A real prayerful study of this book ought to quicken our activities and revive us spiritually. Price in cloth, 50 cents, postage 8 cents; in paper, 30 cents, postage 6 cents.

The new Junior Book, "Our World

Family," by Mrs. Helen Douglass Billings, follows the same general line as "The Child in the Midst." Price 25 cents, postage 4 cents.

Both the adult and junior Home Mission Study Books are portrayals of Indian life and character. The adult book, "In Red Man's Land" is written by Francis E. Leupp. Price in cloth, 57 cents; paper, 35 cents, postpaid.

The Junior book, "Good Bird, the Indian" is told by himself and put into English by Gilbert L. Wilson. Price, postpaid, 29 cents.

Instructions.

☞An order for a single leaflet, or for free leaflets should include postage.

☞Literature should be prepaid—otherwise postage will be added.

☞Send orders early so that material may be received in good season.

☞Do not ask to have orders sent by "return mail" as that may not be possible.

☞Make checks and money orders payable to R. Elizabeth Milligan.

☞Send to above address.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary.

THAT THE first number of the Enlarged Magazine should be partly devoted to our Indian work is an honor much appreciated by your Secretary, and her earnest desire is that the messages from this field will awaken a lively interest in these brown brothers and sisters, this interest to grow and be intensified as you read "Red Man's Land"—the Home Mission Study book for the coming year.

Extensive repairs are being made at our two Oregon stations—Simnasho and Warm Spring—at considerable expense, under the supervision of the Rev. Mr. Speer, who is located at Simnasho temporarily until we can fill the place with a permanent worker. When the repairs are completed our mission property will be in fine condition. When you are planning your missionary contributions I would like to plead for a share to assist in the care and uplift of these people. Lest you have forgotten, may I remind you that the General Assembly has assigned all this work to the women of the denomination and the women are responsible for the money necessary to carry it on.

Mr. A. B. Dickie who has been our missionary at Warm Springs has resigned his position to take effect September first, thus leaving this important station without a pastor. Is there not some good consecrated man who will be ready to take up this work by September first?

The new "missionary wagon" at Tama, has been the means of almost doubling the attendance at the two Sabbath Schools. Two dozen extra chairs had to be ordered that all might be seated at the Mission. Miss Haft has returned from her vacation and is ready for another year of labor for the people to whom she is devotedly attached.

Liquor, tuberculosis and trachoma are the deadly enemies of the Indian. The Government is establishing sanitariums for the treatment of the diseases, but to the church is left the Christianizing and conflict with the formidable liquor foe. We must be faithful to our trust.

IMPORTANT ANNOUNCEMENT.

THE STATISTICAL report for the year ending March, 1914, is now ready and has been placed with the Literature Secretary to be sold at ten cents per copy, and may be obtained at the Literature Department of the Women's Board Rooms, Publication Building, 209 Ninth Street, Pittsburgh, Pa. We would urge each society to purchase at least one copy of this report, and, at a meeting previously arranged for, take up the study of their own society in relation to the church from which it is formed.

Let us consider how many of the women in the church are also members of the Missionary Society. We are startled to realize that only one-third of the women in the United Presbyterian Church belong to the Missionary Society. Why is this? Surely there never has been a time in the history of our church when the help of every woman was more needed. The doors of every country and even the isles of the sea are open to us, and the Macedonian cry is calling to us to come over and help them. Think of the millions of women and children who are without knowledge of the gospel and cannot get it unless the Christian women of our country send it to them. If each woman who is a member of the Missionary Society would secure one new member even then only two-thirds of the women who are members of the United Presbyterian Church would belong to the Missionary Society and, if this could be accomplished we could report a membership of forty-six thousand at Spokane next May instead of twenty-three thousand. Let every woman feel her individual responsibility for having each and every meeting interesting, and let those who are on the program be fully prepared and interested in their subjects, and thereby strive to make the meeting more attractive to the new members.

Mrs. J. P. White, in the February Magazine, calls attention to the lack of uniformity in some matters. One which seriously inconveniences the Statistical Secretary is that many Presbyterials have their Spring meetings after the annual blanks have been returned to the Statistical Secretary, and the names of the officers of the previous year have to be printed in the Statistical report, and then when literature, blanks or letters are sent, they go to the wrong persons who, sometimes, do not forward them promptly, often because they do not know to whom they should be sent, or do not have the address. The Board has ordered that the blanks should not be sent to the publisher until the first of July, in order that the Presbyterial Secretaries may send the list of officers for the coming year to the Statistical Secretary and thus enable her to have the new officers' names printed in the annual report. This does not mean that the blanks are not to be forwarded promptly for it is very important that the blanks reach the Statistical Secretary not later than April 15th, so that the report may be prepared for the Annual Convention.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

A THANK-OFFERING MESSAGE TO THE FULL MEMBERSHIP OF ALL MISSIONARY SOCIETIES.

Dear Co-Workers:

In the twenty-seven years of the Thank-Offering movement of our beloved United Presbyterian Church, no year has been so full of God's rich blessings upon the feeble efforts of His hand-maidens as has been the year 1913, whose reports of work done have just closed.

What shall we give Him in return? Shall we not render unto Him continuous songs of thanksgiving in our hearts and express our gratitude with more liberal offerings during the remaining days of 1914? You need it! The work dependent upon you needs it! Jesus wants such regular systematic gifts! Shall we refuse Him, and thus delay the coming of His kingdom? Or shall we give and thus hasten the time when every tongue—whatever language it may speak—shall confess Christ to be the King of kings and Lord of lords?

At no convention of the Women's General Missionary Society ever held, has the true loving spirit of praise and thanksgiving been more manifest than at the one held in Philadelphia, May 1914.

On Thank-Offering night the atmosphere was so charged with this God-given spirit, that the entire audience of 1300 persons, partook of it. Surely "Jesus was in the midst" and all felt it was good to be there.

The enthusiasm of the congregation over the announcement of the Presbyterial offerings which totalled $67,892.55 for 1913—was only surpassed when the linen chart, fifteen feet high, containing the "Monument of Gratitude" was drawn down from the top of its frame and showed the figures on every block complete, totalling $50,000 raised over and above the regular offerings, through special gifts and 738 Senior and 503 Junior life membership fees of $25.00 and $10.00 each respectively.

These large gifts go to prove that the good women of our church, after having given $91,129.18 as a Silver Anniversary in 1912 did not sit idly down and say: "Let us take our ease and rest awhile"—but with hearts more full of gratitude to God than ever, they entered into the work of 1913 with greater zeal, and as a result—they laid upon God's altar for the year, their largest regular offering, (aside from the special Anniversary offerings). *What next?* is the natural query. *Our largest thank-offering of all for* 1914—*is our slogan!*

In order to help keep this before the church we need more prayer, day by day; more study of the enlarged Magazine from month to month to know the needs of our women's work, and consecrated efforts looking toward having

every woman whose name is upon the church roll a member of the Missionary Society and an owner of a well used Thank-Offering box.

One very important recommendation was adopted at the Philadelphia convention, which, when carried out by every society, will tell for great good on the future of the Thank-Offering Department of our women's work, and through it on all the mission work undertaken by the Women's General Missionary Society. The recommendation is as follows:

RESOLVED—That, in addition to the regular daily thank-offering the women of the church observe one week of thanksgiving, supplication, and self-denial, preceding the "Ingathering Day" in the Fall of each year.

What a grand preparation for laying our gifts upon God's altar on "Ingathering Day," would be seven days of thanksgiving and prayer individually and unitedly, seasoned with gifts of gratitude brought into the Lord's treasury through real loving self-denial for Christ's sake.

Is there one woman in all our churches, who has taken the vows upon her to be a follower of her Lord, who will not give heed to His voice—"If any man will come after me, let him deny himself—and follow me." Can there be one Missionary Society in the church that will fail to carry out this recommendation, and thus rob the women of its congregation of the rich blessings that follow such efforts?

We trust that all the societies throughout the church will enter *at once* into the true spirit of this recommendation, and plan to carry it out fully. Then the results before the close of 1914 will be glorious, far beyond what the human mind can desire. What joy there would be in heaven! What joy it would bring to the faithful workers in all our mission fields! What joy it would bring to every one who would take part in it! What joy it would bring to all workers who are interested in "lengthening the cords and in strengthening the stakes" of the Lord's vineyard!

SUGGESTIONS.

Decide promptly the date for your "Ingathering." Plan prayerfully for the week preceding it. Advertise it well through pulpit, through bulletin and through personal letters to all the women in your congregation.

Keep a notice on chart or blackboard in the vestibule of your church for two or three weeks previous to the "Ingathering."

Have faith in your pastor and people, and aim to interest all, older and younger. Remember that never before has God given you such an opportunity to give and receive a blessing.

Watch carefully for helps suggested in the enlarged Magazine from time to time, and as far as possible prayerfully carry them into execution.

May God direct your every effort for Him!

Very hopefully,
(MRS.) MARY CLOKEY PORTER,
Thank-Offering Secretary.

TAKE NOTICE!

June 30, 1914 closed the time for the Senior and Junior life membership fees to be paid into the fund for the Girls' Day and Boarding School at Tanta, Egypt.

July 1, 1914, opens the year when these fees shall be paid into the fund for the enlarged Hospital at Tanta, Egypt.

The above is the official action of the Women's Board at its regular meeting on June 16, 1914.

The Board is deeply grateful for the long list of fees paid into the treasury during the past two years, and it trusts that the true spirit of giving so manifest throughout the entire church at the present time will continue and that before the close of 1914 the full $30,000 so badly needed for the enlarging of the Tanta Hospital will be safe in the treasury of the Women's Board.

Mrs. H. C. Campbell, Foreign Secretary, of the Board will keep this Hospital work and its needs before societies, so all should read her messages in the Magazine very carefully and prayerfully from month to month. Will you not gladden her heart by sending in special

designated gifts over and above regular thank-offerings and contributions for the Hospital fund?

QUERIES.

Questions are flying in, asking:

Can we still keep the life membership gifts before the people?

Can we have credit for life membership fees on our Fall Thank-Offering?

How late will life membership fees be counted on the 1914 Thank-Offering?

ANSWERS.

Question 1. Yes! There is no time in any year that the treasurer of the Women's General Missionary Society, Mrs. J. B. Hill, 5630 Bartlett St., Pittsburgh, Pa., will not gladly welcome Senior and Junior Life Membership fees and give due credit to individuals, families or friends for same.

Question 2. Credit will be given on the Fall Thank-Offering, but be careful in sending the money through your Society and Presbyterial treasurers, to report the offerings thus:

Regular Thank-Offering .....
Special Gifts .....
Life Membership Fees .....

Question 3. In order to have the Life Membership fees counted on the 1914 Thank-Offering, they must be in the hands of the Board treasurer before December 31st as her books close for the 1914 offering at that date.

EXHORTATION.

Do not let the enthusiasm of the past two years over life members die down! Keep filling up the list as long as there is a woman or man or child not in the "procession."

Each year the fees will go toward the most needy object under the care of the Women's General Missionary Society, and there is no year when gifts are not needed for special work in some part of the home land or in foreign fields. It is all the Lord's work and calls at all times for gifts and sympathy and prayers of His people.

CERTIFICATES.

Life Membership Certificates will at all times be sent out in receipt of $25 for a Senior or $10 for a Junior member, but the Portfolios of Pictures which were promised as souvenirs for fees designated for the Tanta Girls' Boarding School, can only be sent as long as the supply lasts.

If anyone whose name has been sent in during the past two years as a life member has failed to receive a certificate or portfolio, or both, such a one will confer a great favor by reporting such and giving name and post office address to Women's Board Room, 905 Publication Building, Ninth St., Pittsburgh, Pa.

ANNUAL MESSAGES.

AN ANNUAL LETTER, A LIST OF SUPPLIES WITH ORDER BLANK, AND A SAMPLE COPY OF THE 1914 SCRIPTURE RESPONSIVE SERVICE WILL REACH THE PRESIDENTS OF ALL SOCIETIES WHOSE NAMES AND ADDRESSES ARE GIVEN IN THE YEAR'S STATISTICAL REPORT, EARLY IN SEPTEMBER. REMEMBER THAT THE ONLY OFFICIAL THANK-OFFERING SERVICE SENT OUT IS THE ONE PUBLISHED BY THE WOMEN'S BOARD.

SCRIPTURIAL GIVING.

God's command: Bring ye all the tithes into the storehouse, and prove me now herewith if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Malachi 3:10.

What is meant by the giving of tithes? The giving of one-tenth of one's income to the Lord.

Where is tithe paying first mentioned in the Bible? In Genesis 14:20, when Abraham paid tithes to Melchizedek.

What promise did Jacob make to God at Bethel? Of all that thou shall give me, I will surely give the tenth unto thee. Genesis 28:22.

When God gave the Law to Moses, what did He say of the tithe? The tenth shall be holy unto the Lord. Leviticus 27:32.

What did Malachi write 1,094 years later? Bring ye all the tithes into the storehouse. Malachi 3:10.

Did Christ say anything about the tithe? He said to the Scribes and Pharisees, ye pay tithes, these ought ye to have done. Luke 11:42.

Do men need the tithe law today? Yes! For they are by nature as selfish and covetous as they were in Christ's time.

Has the need of means to carry on the Lord's work ever been more imperative than today? In all the history of the world the opportunity to make Christ known to the world was never so great as today.

Should the twentieth century Christians be satisfied with giving merely the tithe to the Lord? No! The tithe is a debt they owe, and the gifts must come from the nine-tenths.

What is the cap-sheaf of giving? The thank-offering or "love offering."

In what spirit should all gifts be given? (a). Willingly. Of every man that giveth it willingly with his heart, ye shall take my offering. Exodus 25:2. (b). Cheerfully. Every man according as he purposeth in his heart, so let him give: not grudgingly or of necessity: for God loveth a cheerful giver. 2 Corinthians 9:7. (c). Prayerfully. Thy prayers and thine alms are come up for a memorial before God. Matthew 25:40.

What does God say for the encouragement of those who have not much to give? If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Corinthians 8:12.

What warning does God give? Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15.

Are we made poorer by what we give to the Lord? If we give, the promise is: Thy barns shall be filled with plenty. Proverbs 3:10. If we withhold—it tendeth to poverty. Proverbs 11:24.

SPECIAL GIFTS FOR GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

Concordia Presbyterial.
Argyle Presbyterial.
New Brighton, Pa., W. M. S.
Oak Grove, Pa., W. M. S.
Economy, Pa., W. M. S.
West Union, Pa., W. M. S.
Bethel, Pa., W. M. S.
Bethel, Pa., Juniors.
Argyle, N. Y., W. M. S.
Logan's Ferry, Ohio, Y. W. M. S.
Keokuk Presbyterial.
Conemaugh Presbyterial.
First Church, N. S., Pittsburgh, Pa.
Mrs. J. H. Russell, Redford, Mich.
Mrs. Margaret W. Collins, Emporia, Kan.
Mrs. John McConaha of Muskingum Presbyterial.
Miss Martha Tennant, Caledonia, New York.
Mrs. W. W. Brown, Conant, Ill.
Mr. Edward Read, Philadelphia, Pa.
Mrs. Grace Seegar. (No address given.)
A Friend. (No address given.)
A Friend. (No address given.)

MEMORIALS FOR SAME.

Tablet in memory of Mrs. M. F. Reed, by Second Church W. M. S., N. S., Pittsburgh, Pa.

Dining Room in memory of Mrs. W. J. Robinson by a friend, First Church, N. S., Pittsburgh, Pa.

Music Room in memory of Mrs. Henry Wallace by her husband Rev. Henry Wallace, D. D., Des Moines, Iowa.

Chapel in memory of Mrs. Sarah Foster Hanna by many friends.

CORRECTIONS.

Harriet Phillips, Luxor, Egypt. By Mrs. Samuel Reid, Beaver Falls, Pa.

Joy Kingan, Toronto, Ohio. By Mrs. Caroline Sturgeon, Darlington, Pa.

Mrs. R. F. Kerr, Cedarville, Ohio.

Junior Life Members: Mary Orr Wilson, Ben Avon, Pa., in memory of her grandmother, Mrs. Mary Orr Wilson, of Fair Haven, Ohio, congregation.

Special Gifts: From College Corner, Middletown and Fair Haven, Ohio, instead of from Ohio Presbyterial.

Edith Stinson was made a life member by the Women's Missionary Society of Viola, Kansas, not Viola, Ill.

THE "FIVE HUNDRED PROCESSION."
JUNIOR LIFE MEMBERS.
$10.00 Each.

Susanna Bayne, Harmarville, Pa. By her sister, Viola Bayne.

Edith Cullen, Houston, Pa. By her aunt, Mrs. R. M. Patterson.

Emily Ruth Elliott and Elizabeth Elliott. By their grandparents, Mr. and Mrs. G. H. Edgeworth, Ottawa, Kans.

Brainerd Innes, Germantown, Philadelphia, Pa. By his mother.

Clarence Henry Kruidenier and Elizabeth Kruidenier, Holland, Mich. By a friend.

Harold Smith Maxwell and Maurice Winter Maxwell, Duncanville, Ill. By their aunt, Miss May Winter, Washington, Iowa.

Stewart McClenahan and John Paul McClenahan, Gary, Ind. By a friend.

Edith Adele McCowan, Wilmington, Delaware.

Catherine B. Nevin, Berkeley, Cal. By Mrs. J. C. Nevin.

Grayce Lucille Porter, Ainsworth, Ia.

Mary Elizabeth Russell, Kerman, Cal. By a friend.

Charlotte Hunter Rife, Philadelphia, Pa. By a friend.

Elizabeth Crawford Rankin, Canon City, Colo.

Ralph J. Raitt, Santa Ana, Cal. By his grandmother, Mrs. G. P. Raitt.

John Starr Rife, Philadelphia, Pa. In memory of Percy E. Hinkle, Jr.

Katherine Annie Reebel, Youngstown, Ohio.

Donald Graham Wright, Davis Creek, Cal. By his grandmother, Mrs. C. C. Wright, Ottawa, Kans.

Robert Carey Wright, Davis Creek, Cal. By his aunts, Julia A. and Emma Wright, Ottawa, Kansas.

Robert Harold Young and Marian Dougan Young, Traer, Iowa. By their parents.

Jennie Watson Read, Philadelphia, Pa. By a friend.

Norma Leavitt. (No address given.)

SENIOR LIFE MEMBERS.
$25.00 Each.
For the Erection of Girls' Day and Boarding School, Tanta, Egypt.

Mrs. M. P. Barr, Washington, Pa.

Miss Clara Crooks, Blairsville, Pa.

Mrs. J. O. Crawford, Ainsworth, Iowa.

Mrs. Alice Davidson. By W. M. S. of Scotch Ridge, Ohio.

Mrs. A. G. Hastings, Piper City, Ill. By Mr. and Mrs. J. E. Hastings, Cedarville, Ohio.

Mrs. George W. Harlan, Newton, Ia. By W. M. S., Palo Alto, Iowa, and her daughters.

Miss Nannie P. Lytle, Cleveland, Ohio.

Mrs. J. H. Martin, Lyallpur, Punjab, India.

Mrs. Mary A. Smith, Struthers, Ohio.

Miss Jennie Louise Thomas, Bloomville, N. Y. A gift from Miss Jennie M. Blakely a few hours before her decease.

Miss Helen M. Templeton, Washington, Pa.

Mrs. A. W. Kerr, Martin's Ferry, Ohio. By her husband and two sons.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

About one year ago a letter was sent to each Presbyterial Secretary of Young Women's work asking her to correspond with congregational societies in her district regarding the organization of classes in mission study. The aim was to have at least one class in each society or to have members of the society enrolled in the congregational class.

Then each Presbyterial Secretary was

to gather these society reports and send the compiled report as to membership, book studied, and the results of the study to the General Secretary early in April.

The Presbyterials deserving mention were to receive recognition at the convention in Philadelphia, the congregations to be noted later in the Women's Missionary Magazine.

Response came from SEVEN of our FIFTY Presbyterial Secretaries. Perhaps some letters were miscarried. No doubt many classes were held of which we know nothing. Since reports must be made from information sent to the Secretary you can readily see why no mention is made of your Presbyterial, class or classes.

According to promise the Presbyterials reporting classes were announced at the convention.

To refresh your memory, they are again mentioned: Allegheny, Assiut, Butler, College Springs, Detroit, San Francisco, and Xenia. College Springs stood first, having the largest number of classes, ten in six congregations. The names of congregations reporting classes follow: In Iowa, College Springs, Red Oak, Creston, Mount Ayr, Clearfield; in Missouri, Tarkio; in Pennsylvania, Butler, Grove City, Emsworth, Bellevue, Sixth and Eighth Allegheny; in Michigan, Commerce and First Detroit (two societies); in Ohio, First Columbus, First and Second Xenia, and Cedarville; San Jose, California; Pressly Memorial Institute, Assiut, Egypt.

Does it not appeal to you as only fair to expect reports when special request is made for them? Is it asking too much to urge a study class in each society? "The mission of the church is missions." Should it not be very busy getting ready to accomplish its mission? *Two hundred ninety-three mission study classes should be reported next year instead of twenty-four—this year's record.*

The congregational societies can make it possible for our fifty Presbyterial Secretaries to give good reports each year as to progress in mission study just as easily as they make the treasurer's balances sound weighty. Our Young Women have done well in the support of the Young Women's Special Fund, the Thank-Offering and regular work; why fail any place?

Our Young Women should be vitally interested in the study of missions since from their ranks must come a goodly number of the recruits to supply the depleted forces on the field and furnish workers for new stations. The best time to avoid further mistakes or neglect is NOW. Determine to be in the first rank in 1915.

"Time WAS—is past—thou can'st not it recall;
Time IS—thou hast—employ the portion small;
Time FUTURE—is not,—may not ever be;
Time PRESENT—is the only time for thee."

IDA B. LITTLE.

NEW Y. W. SOCIETY.

Mansfield, Ohio. Sixteen charter members. Officers: President, Miss Martha Payne; First Vice-President, Mrs. L. E. H. Smith; Second Vice-President, Miss Lois Finney; Secretary, Miss Madge Courtney; Treasurer, Miss Helen Snyder; Thank-Offering Secretary, Miss Inez Smith.

Mrs. J. C. Alter, Field Secretary, organized this society, June 7, 1914.

SUGGESTED PROGRAM.

Bible Lesson—Luke 10:1-16.

Roll Call—One of our special workers. An item of interest concerning her.

Papers:

1. *Young Women and the regular work. What we have done.

2. Our Young Women's Special Fund. Why support it?

3. What the Thank-Offering means to the church. My part in it.

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*Secure Statistical Report from Literature Department for further information.

GREATEST TEMPERANCE GATHERING IN WORLD'S HISTORY, ARRANGED TO BE HELD AT ATLANTIC CITY, N. J., IN SUMMER OF 1915. AMERICA'S FOREMOST MEN AND WOMEN WILL BE ON THE PROGRAM.

UNQUESTIONABLY THE greatest gathering of temperance forces in the world's history will be the biennial convention of the Anti-Saloon League of America to be held on the Million Dollar Pier at Atlantic City, N. J., July 6-10, 1915.

On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sessions and overflow sessions.

As was the case in the Columbus, Ohio, convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church congregation, each local young people's society, each Sabbath School and each subordinate unit of a temperance society or lodge. It is expected 30,000 delegates will attend.

In every particular this will be a greater meeting than the Columbus convention, which has been rated as surpassing anything previously held. Already some of the states are arranging to send large delegations. One state reports a delegation of one thousand assured.

On the program as partially arranged there will be scores of the most prominent platform men in America, Senators, Congressmen, Judges, Governors of states, manufacturers, business men, attorneys, scientists, labor leaders, editors in United States and Canada, and leading reform figures in other lands, who will tell the great convention of temperance progress the world over. There will be representatives from every state in the union, to tell in detail of the development of Anti-Saloon League work.

It is confidently expected there will be at least fourteen states in the Prohibition column by that time. A history of the fight in each of these states will be inspiring.

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustration, with special efforts worked out along the line of the physiological effects of alcohol, this part of exhibit to be planned along the lines of anti-tuberculosis and other disease-fighting propaganda.

One portion of the exhibit will be that which drew so much attention at the recent international Sabbath school convention in Chicago, where were shown startlings statistics, illustrated by tomb-stones as symbols, showing, from actual facts and figures, the terrible ravages of alcohol.

No phase of the alcoholic problem, and no feature of warfare against it will be neglected in the exhibit or in the carrying out of the program of the convention.

It is not too early for churches, Sabbath Schools, young people's societies and temperance organizations to announce the coming of the convention and to prepare to be represented in it. The convention comes in midsummer, when the vacation season is on, and it is to be held at a popular Summer resort; these two circumstances are expected to help swell the attendance.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

June 2, 1914.

Mrs. Yourd presided at the regular meeting of the Board during the devotional exercises; Mrs. Cook and Mrs. Yourd led in prayer. Mrs. Campbell then took the chair and led in prayer, asking for guidance in the election of officers and department secretaries which was next in order.

Mrs. Yourd, Mrs. Campbell and Mrs. Hill were appointed to confer with the Freedmen's Board.

A request was presented from the Home Missions Council for costumes to be used in a pageant at Northfield, also asking if any of our missionaries or Board members would be present and requesting samples of mite boxes.

Parsonage Secretary reported final payment on loan of Majors, Neb., also, selling of parsonage at Commerce, Mich.

Treasurer was authorized to pay balance in full of parsonage loan to Assiut.

Decided to send a vote of thanks to United Presbyterian Women's Association for their kindness in offering to pay the advance in rent of Board rooms, but not to accept offer.

Foreign Secretary read a letter from Mr. C. C. Adams, Secretary of the Egyptian Association, thanking the Board for its action in regard to alterations in Tanta Hospital amounting to $30,000.

A letter was read asking for indorsement of following names to represent U. P. Church in Congress of Missions at Panama Exposition: Mrs. O. P. Bell, Mrs. J. F. Ross, Mrs. McArthur, Mrs. W. R. McKnight, Mrs. Yale Porch, Mrs. W. A. Livingstone, Mrs. Albert McKay, Mrs. Annie Clarey, Mrs. Alex. Wilson, Mrs. A. N. Porter, Mrs. A. E. Kilgore, Mrs. H. H. Bell. Request granted.

Foreign Secretary announced a bequest of $4,000 to the Foreign Department of the Board by Miss Mary Anderson.

Home Secretary received reports for April from Croatian Mission, Miss Cairus, First Italian Mission, Pittsburgh, Miss Edith Warnock, Alamo Heights, San Antonio, Texas and Mrs. Daugherty, of the Quincy Ave. Mission, Pittsburg, Kans.

A letter was read concerning an Inspector of Religious Effort at Ports of Entry and an Immigration Committee of six appointed by the Home Missions Council and Council of Women was authorized to prosecute with the proper authorities and with Congress such measures along this line as seemed wise and best.

Action was taken to have "The Standard of Efficiency" prepared in chart form and distributed to each congregation.

Mrs. Yourd and Miss Little, delegates to the General Assembly, gave their reports.

Amount of Thank-Offering to first of June, $67,892.55; designated, $12,068.52. On motion of Mrs. Porter the undesignated Thank-Offering, amounting to $55,824.03, was distributed in the following manner:

Foreign	$30,000.00.
Home	6,000.00.
Freedmen	15,000.00.
Indian	2,300.00.
Parsonage	2,000.00.
Ministerial Relief	524.03.

MRS. R. MAURICE TRIMBLE,
Secy. Protem.

* * *

June 16, 1914. Mrs. Porter, our newly elected President, presided at the regular meeting of the Board and led the devotional exercises. After singing No. 4 in Psalter Hymns, read part of the 15th Chapter of John. Mrs. Cook and Mrs. Hill led in prayer.

Treasurer reported Receipts, $2457.75; Disbursements, $17238.52; Balance, $4474.20.

For the year beginning July 1st the Life Membership Fees, Senior and Junior, will be given to Tanta Hospital building fund.

Home Secretary presented estimates for the coming year for Frenchburg $4164 which were granted.

The following action was taken:
"That we proceed to the erection of a building at Frenchburg and that it be known as the Elizabeth D. Brown Dormitory."

Mrs. Cook, Mrs. Yourd and Mrs. Campbell were appointed a committee to prepare plans and specifications for the new building.

Miss Emma Dean Anderson is expected to arrive in this country July 2nd, and her address is Point Marion, Pa.

Indian Secretary received reports from Tama, Simnasho and Warm Springs.

Mr. Speer has been authorized to go on with repairs at Warm Springs.

Mrs. Maurice Trimble was appointed to take Mrs. Harsha's place on Board and Miss Elizabeth Milligan was appointed to take Miss Brown's.

July 7, 1914. Mrs. Porter presided at the regular meeting of the Board and led the devotional exercises. Miss Reed and Miss Little led in prayer.

It is with great pleasure we acknowledge Mrs. John Calvin Roe's gift of a gavel through Mrs. Wm. S. Cook, to be used by President of the Women's Board.

Treasurer reported Receipts for June, $4663.21; Disbursements, $21271.12.

Miss Haft spent a few moments with the Board and gave a very interesting talk of the work among the Indians and an Indian boy who is now in Carlysle was also introduced to the Board.

Miss McDill and Miss McCahan, two of our Freedmen's missionaries, will attend the New Wilmington Conference.

Freedmen's Secretary received reports from Prairie, Athens and Henderson Hospital.

Indian Secretary received report from Rev. A. B. Dickie of Warm Springs and also his resignation which was accepted.

Mr. Cooper's request for two dozen chairs for Tama was granted, also paper for the kitchen.

Young Women's Secretary reported a new society organized by Mrs. J. C. Alter at Mansfield, Ohio. 16 charter members. President, Miss Martha Payne.

Home Secretary received reports from Quincy Ave. Mission, Pittsburg, Kans. Five united with the church. Goodyear, Allotment; Akron, Ohio: Miss Mary Workman began work in this field May 1st. One year ago this was a big hay field. Now 92 families. No street lights, no phones, no mail. No other denomination working there. Half a mile from car line. Held two mid-week prayer meetings; 8 present at the first; 22 at the second; average attendance at Sabbath School in May, 48, and 60 the last two Sabbaths.

Croation Mission, Washington, D. C., Alamo Heights, San Antonio, Texas.

Rev. Renzetti and Miss Cairus of Brushton Italian Mission both sent in reports and Miss Cairus on account of ill health sent her resignation to take effect August 1.

Miss Anna De Santas was appointed to work among the Italians in the three fields near Rankin.

Received report from Dr. Weidler of Frenchburg. Mr. Herbert Armitage will take charge of the work at Frenchburg during the month of August while Dr. Weidler is on his vacation.

The Parsonage loan of Evanston, Ill., has been satisfied and the necessary papers were signed by the President and Secretary.

Foreign Secretary received letters from Miss Bradford, Miss Jean Morrison, Miss Howell, Mr. Nicholl, Miss McConnell, Mr. Boyd and Mr. W. R. Coventry.

The plans for the Tanta Girls' Boarding School were adopted.

Mrs. Campbell and Miss Elizabeth Milligan were appointed delegates to the New Wilmington Conference.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report April 15 to June 30, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns	Young Women's Special	Returned on Loan Invts.	Contingent Fund	Womens Assn W'k: Orphans' Home	Womens Assn W'k: Home for Aged People	Womens Assn W'k: Columbia Hospital	Temperance	Miscellaneous	TOTAL
Albany	4.00																	4.00
Allegheny	161.00	188.00	30.00	5.00	40.00	9.00												433.00
Argyle		275.00	205.00													7.00		487.00
Beaver Valley	5.00	125.00	5.00			1.00				7.00								143.00
Butler	19.00	71.00	5.00		5.00					5.00								105.00
Caledonia		5.00								30.00								35.00
Chartiers												5.00						5.00
Chicago		130.00										5.00						135.00
Cleveland	10.00					33.00												43.00
College Springs			1.00		2.00													3.00
Colorado	33.00	76.00	5.00		5.00		7.00	5.00		5.00								136.00
Detroit	66.00																	66.00
Frankfort	25.00																	25.00
Garnett		23.00																23.00
Hudson					10.00							5.00						15.00
Idaho	5.00																	5.00
Illinois Central	15.00				5.00	10.00												30.00
Illinois Southern		45.00																45.00
Indiana Northern	12.00				5.00													17.00
Kansas City		10.00																10.00
Keokuk	4.00	75.00	30.00	4.00	7.00	7.00	2.00	1.00								1.00		131.00
Monmouth	5.00	97.00	11.00		11.00													124.00
Monongahela		100.00	330.00									15.00						445.00
Muskingum	25.00	45.00	10.00		14.00	2.00												96.00
New Jersey	30.00		5.00							10.00								45.00
Ohio First							10.00	7.00										17.00
Omaha			10.00	9.00	9.00	5.00	8.00	8.00		12.00								61.00
Philadelphia	47.00		36.00		17.00	5.00												105.00
Pittsburgh	1.00	15.00	5.00	5.00	5.00													31.00
San Francisco						7.00												7.00
Spokane	5.00	10.00																15.00
Steubenville	31.00	60.00	25.00															116.00
Tennessee	8.00		5.00	5.00	7.00													25.00
Texas		14.00	1.00	1.00	1.00							3.00	1.00	1.00	1.00			23.00
Westmoreland	54.00	24.00	31.00									5.00				5.00		119.00
Conemaugh Y. P. C. U.		76.00																76.00
Miss J. K. Denham		275.00																275.00
Cong., 1st, Indianapolis		50.00																50.00
McFarland Family		100.00																100.00
S. S., Norris Sq. Ch., Phil.		125.00																125.00
S. S., 10th Ch., Phil.		125.00																125.00
Miss Anne Wilson		500.00																500.00
Industrial Depts.					237.46													237.46
Interest	9.00	9.04	53.75		9.75							317.62						
Refunds	18.04																	

Interest	.....	9.00	9.04	53.75	.....	9.75	.....	.....	.....	.....	317.62	.....	.....	53.75	453.91
Refunds	.....	18.04	.....	.....	.....	21.15	.....	.....	.....	.....	.....	.....	.....	.....	39.19
A Friend	.....	.....	.....	5.10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5.10
Mr. & Mrs. J. E. Wylie	.....	25.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25.00
Daug. of King, Fowler S. S.	.....	7.75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7.75
Con. Bequest Mrs. J.S. Barr	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00	500.00
Mrs. J. R. McCune	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00	.....	.....	.....	500.00
Convention Offering	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	47.71	.....	.....	.....	47.71
Payments on Loans	.....	.....	.....	.....	.....	.....	.....	3023.78	.....	240.16	.....	.....	.....	.....	3263.94
Miss Nina J. Murray	.....	.....	50.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50.00
TOTAL	.....	$624.79	$2698.04	$808.85	$ 29.00	$411.36	$ 79.00	$ 27.00	$ 21.00	$3023.78	$ 69.00	$240.16	$903.33	$ 1.00	$ 1.00	$ 13.00	$553.75	$9505.06

RE-PAYMENTS ON LOAN INVESTMENTS: Chartiers Congregation, $40.16; Palisade Ave. Mission, Hoboken, N. J., $200.00.

PAYMENTS ON PARSONAGE LOANS: Albia, Iowa, $69.38; Parma, Idaho, $116.56; Arkansas City, Kan., $41.67; Morgan Hill, Cal., $111.00; Lincoln, Neb., $75.00; First, Indianapolis, Ind., $41.63; Third, Portland, Ore., $52.97; Chariton, Iowa, $18.73; West Allis, Wis., $250.00; Oakland, Cal., $50.00; North, Allegheny, $77.70; Roosevelt, Okla., $33.30; McClellan Heights, Davenport, Iowa, $24.98; Harvard Heights, Los Angeles, Cal., $69.38; Rochester, Pa., $77.70; Elmwood, Des Moines, Iowa, $300.00; Farrell, Pa., $80.48; Majors, Neb., $138.70; Donora, Pa., $50.00; Ewart, Iowa, $19.43; S. Omaha, $25.50; Du Bois, Pa., $346.20; Altus, Okla., $272.81; Manhattan, Kan., $52.73; Trenton, Ohio, $69.38; Fairhill, Phila., $50.00; Brookings, S. D., $41.63; Hutchinson, Kan., $47.18; West Middlesex, Pa., $74.00; Corsicana, Texas, $47.18; Whittier, Cal., $26.50; Woodruff Ave., Indianapolis, Ind., $55.50; San Antonio, Texas, $83.33; Second, Spokane, Wash., $63.85; Long Beach, Cal., $69.38.

TOTAL DISBURSEMENTS: April 15 to June 30, 1914, $25,628.05.

MRS. J. B. HILL, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. Wm. Wheeler, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Rev. A. B. Dickie, Warm Springs, Oregon, Post Office Address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Northern or Great Northern Express Co.
Miss Ora E. Haft, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Margherita Cairus, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 .....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Laurella Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Sialkot City
Miss Bessie Fleming, Appointed 1913 .....Sialkot City
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss A. M. Hamilton, Appointed 1902 .....Rawalpindi
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 .....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Gurdaspur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrence, Appointed 1909 .....Pasrur
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ..Gujranwala
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss E. J. Martin, Appointed 1896 .....Pasrur
Miss J. E. Martin, Appointed 1906 ...Khangah Dogran
Miss Emma Minger, Appointed 1902 .....Sangla Hill
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 .....Sialkot City
Miss Josephine White, Appointed 1884 .....Rawalpindi
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 .....Madhopur
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss M. M. Wilson, Appointed 1904 .....Gujranwala
Miss Ethel Wilson, Appointed 1913 .....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.
Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.
Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.
Miss Lena Brotherston, Appointed, 1906, 91 French St., Buffalo, N. Y.
Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.
Miss Nancy Hadley, Appointed 1904, 58 Trowbridge St., Cambridge, Mass.
Mrs. Alice McClure, Appointed 1897, New Wilmington, Pa.
Miss Fannie C. Martin, Appointed 1895, Apollo, Pa.
Miss Jean Morrison, Appointed 1895, Oskaloosa, Iowa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1901 .....Monsoura
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1904 .....Assiut
Miss Mabel B. Dickey, Appointed 1912 .....Monsura
Miss Ella Downie, Appointed 1913 .....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 .....———
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Davida M. Finney, Appointed 1914 .....———
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Alfaretta Hammond, Appointed 1904 ..Beni Suef
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss M. F. Kerr, Appointed 1908 .....Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Lois A. McCracken, Appointed 1912 .....Assiut
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Tanta
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Assiut
Miss Ida B. Whiteside, Appointed 1913 .....Luxor
Miss Roe Williams, Appointed 1911 .....Assiut
Miss Ruth A. Work, Appointed 1904 .....Assiut
Miss Laura Walker, Appointed 1904 .....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Carol McMillan, Appointed 1906, Aledo, Ill.
Miss Minnehaha Finney, Appointed 1894, Beloit, Kans.
Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, ... Khartum North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

Address All Letters Care American Mission.

The Challenge Of A Great Task

THE GREAT QUESTION TO BE ANSWERED NOW IS WHETHER OR NOT THERE HAVE BEEN DEVELOPED IN CHRISTIAN LANDS A FAITH AND POWER SUFFICIENT FOR THIS MOST MOMENTOUS HOUR FOR THE HUMAN RACE. THE SUPREME QUESTION OF MISSIONS IS THE DEVELOPMENT IN CHRISTENDOM OF A VITALITY EQUAL TO CARRYING THE FAITH OF CHRIST TO THE LAST MAN IN THE WORLD.

IS MY CHRISTIANITY EQUAL TO THIS TASK? WILL THE CHRISTIANITY OF MY CHURCH GO TO THE LIMIT OF DEVOTION TO THE PLANS OF CHRIST? IS AMERICAN CHRISTIANITY STRONG ENOUGH SO GOD CAN ANCHOR A PLANET TO AMERICA WITHOUT WRECKING AMERICA? IN THIS GREAT HOUR YOU MUST ANSWER AND SO MUST I AND SO MUST THE CHURCH. ACCEPTING THE GREAT OPPORTUNITY WITH AN UNMOVED CONFIDENCE IN FINAL VICTORY, LET EVERY MAN JOYOUSLY PUT HIS HANDS BETWEEN THE KING'S HANDS TO FOLLOW HIM FOREVER.

—The Call of the World.

FRANCES JACOBY WILSON

(Age 6 Months).

Granddaughter of Mrs. H. C. Dean.

Mrs. Dean was a member of Editorial Committee of the Women's Missionary Magazine until her death.